
MODERN BOOK-BINDERS
1759,
Gali Ghantey Wali
Baoji Pahari,
Chitli Quabar DELHI

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

VOL. X.—1909-10.

PARTS I, II, VI AND VII

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AND

PARTS III, IV, V AND VIII

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CALCUTTA:
SUPERINTENDENT GOVERNMENT PRINTING, INDIA.

BOMBAY: BRITISH INDIA PRESS.

LONDON: KEGAN PAUL, TRENCH,
TRÜBNER & Co.
NEW YORK: WESTERMANN & Co.
CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.
VIENNA: A. HÖLDER & Co.
BERLIN: A. ASHER & Co
PARIS: E. LEROUX.

Price Rs. 16 or 22 sh.

CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
8, HASTINGS STREET

Reprinted in 1959 at the
Government of India Press, Photo Litho Wing,
New Delhi.

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The names of contributors are arranged alphabetically.

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ADDITIONS AND CORRECTIONS.

Page 8, No. 20, text-line 3,—*for* यस्याङ्ग *read* यस्याङ्कुर.

" 14, last line,—*for* Karahāṭaka *read* Karahāṭa, as in the text.

" 18, line 4 from top,—*for* °danaṁbuda *read* °d-anaṁbuda.

" 19, line 7 from bottom,—*for* ghaḍā *read* ghaṭa, as in the text.

" " last line,—*for* rāla *read* rālaka, as in the text.

" 22, text-line 16,—*for* कलत्कैवल *read* कलत्कैवलं.

" 27, foot-note 2, line 3,—*before* year 879 *insert* Hijra.

" 35, line 7 from bottom,—*for* matrin *read* mantrin.

" 40, foot-note 1,—*for* Vishnu *read* Vishṇu.

" 42, line 8 from top,—*for* Jatanpal *read* Jatanpāl.

" 46, foot-note 9, line 3,—*for* Subhānanda *read* Śubhānanda.

" 50, line 2 from top,—*for* Vājasanōyi *read* Vājasanēya, as in the text.

" " line 9 from top,—*for* Māgha *read* Mārga[śiras].

" 51, text-line 5,—*for* bhumichchhidra- *read* bhūmichchhidra-.

" 59, note 3, line 5,—*for* Permānaḍigal *read* Permānaḍigaḷ.

" 60, line 2 from top,—*for* the Mahābalis *read* Mahābali.

" " line 6 from bottom,—*for* -Maharāja *read* -Mahārāja.

" 62, line 20 from top,—*for* °maṅgaḷa *read* °maṅgala.

" " foot-note 7, line 2 from bottom,—*for* Hēmāvatī *read* Hēmāvati.

" 63, foot-note 3,—[I have recently examined the inscription of Madiregoṇḍa Parakēsarivarman from Bairakūr in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]

" 64, foot-note 5, line 1,—*for* below *read* above.

" 68, line 4 from bottom,—*for* Nangadiri *read* Nandagiri.

" 69, line 3 from top,—*after* Noḷamba *insert* (king).

" " line 4 from bottom,—*for* Kiḷēṛi *read* Kiḷēri.

" " foot-note 2, line 3,—*for* guruchi *read* guṛchi.

" 84, foot-note 3, line 1,—*for* विवादेन्वयवे *read* विवादेन्वयुवे.

" 113, text-line 1,—*for* Mahārajasya *read* Maharajasya.

" " text-line 1,—*for* Huvashkasya *read* Huveshkasya.

" " translation, line 1,—*after* day *insert* the words 'of the **Mahārāja Dēvaputra Huveshka.'**

" 117, lines 9 and 10 from top,—*for* stupa *read* stūpa.

" 118, line 2 from bottom,—*for* Śrāvasti *read* Śrāvastī.

" 123, No. 163, last para., line 3,—*for* Bhadrapada *read* Bhādrapada.

" 133, line 8 from top,—*after* Īḻam *insert* (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,—*for* 1901-02 *read* 1891-92.

" " line 19,—*add* a star after "some important records" and the following editorial foot-note above note 1: *Professor Lüders questions the correctness of assigning

Nos. IX, IV, XVI and I to Rāmnagar as Mr. Banerji does; see the Professor's remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),—*for* vadhu Ekradalasya *read* vadhue Kalalasya.

" " line 7 (text-line 2),—*for* Koṭṭiyātō (also in other places where the name occurs in this paper) *read* Kōlēyāto.

" " line 7 (text-line 2),—*for* Tar[i]ka[s]ya *read* Taraka[s]ya.

" " line 8 (text-line 3),—*for* Gahapalāyē *read* Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—*for* Datila . ti Harinan[di]sya *read* De[vā] paṇatihari Nānd[i]sya.

" " text-line 4,—*for* Kumāraśiri Vamadasi *read* Kumāraśiri Vamadāsī.

" " line 4 f. from bottom,—*for* at the request of . . . . . the sister of Datila . . Harinandi, *read* at the request of Devā, the paṇatihari, the sister of Nāndi (Nandin).

" " line 7 from bottom,—*for* Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla *read* Dāttāgālī (?) Rudradēvasāminī (°svāminī).

" 112, text-line 1,—*for* Huvakshasya *read* Huvekshasya.

" " text-line 2,—*for* Dhujhavalas[ya] *read* Dhañāvalasya, and *for* Dh[ujhaś]iriy[ē] *read* Dhañāśiriya.

" " text-line 3,—*for* [Bu]dhukasya *read* Budh[i]kasya.

" " text-line 3,—*for* Śavatrana (?) pōtr[i]y[ē], *read* Śavatrātāpotr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

Page 112, line 5 of the translation,—*for* Pachanagari (Vajranagari) *read* Pachanāgarī (Uchchānāgarī).

" 115, text-line 3,—*for* ṭiya (?) Muṇaśimitā (?) yo (?), *read* ṭiyamu . . . śiminā[ya].

" " text-line 4,—*for* Minirava sushōti dhitu, *read* Miniravasushātidhittṛi.

" 116, text-line A.2,—*for* Vajanakaritō *read* Vajan[ā]karito.

" " line 5 (text-line C.1),—*for* Gahavalāyē *read* G[r]ahavilaye and *for* Aryadāsiyē *read* A[rha]dāsiy[e].

" " text-line D.1,—*for* Dharavalāyē *read* Dhar[ā]valāye.

Alter the translation of No. IX accordingly.

Page 116, line 4 of the translation,—*for* female pupil who obeys the command of, *read* female pupil of the paṇatidhari.

" 118, line 3 from bottom,—*for* Buddha . . su[khā] la *read* Buddhadē[va]-Akhila.

" 119, line 14 (text-line 1),—*for* Puśabalāyē *read* Pūśabalāye.

" " line 15 (text-line 2),—*for* [bha]yāyē *read* bharyāyā.

" 120, line 7 (text-line 1),—*for* ṇaka gana (?) Dhanañyanasya ta . . ., *read* m[i]kat[o] ku[la]t[o Vajra]nāgar[i]to [śākhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable . . . . . . the native of Adhichchhatra, out of the [Pētivā]mika (*Praitivarmika*) *kula*, the Vajranāgarī *śākhā* . . .

" 121, line 5 (text-line 1),—*for* [v]ṛita Ku[ṭu]kasya *read* . ṛitakuṇḍakasya.

" " line 7,—*for* the wife of Ku[ṭu]ka *read* the wife of [Gh]ṛitakuṇḍaka.

EPIGRAPHIA INDICA.

VOLUME X.

No. 1.—THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

"**The Seven Pagodas**" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart *via* Tirukkaḷukkuṉṟam. The present Tamiḻ designation of the place is **Māvalivaram**, while the Brāhmaṇas call it by the more learned Sanskṛit name **Mahābalipuram**, *i.e.* 'the city of Mahābali.' In the Chōḷa inscriptions of the "Shore temple" we find the terms **Māmallapuram**, *i.e.* 'the city of Mahāmalla,' and **Tirukkaḍalmallai**,[1] *i.e.* 'the holy Mallai on the sea.' Māmallapuram then formed part of **Āmūr-nāḍu**, a sub-division of **Āmūr-kōṭṭam**.[2] Both this district and its sub-division were named after the present village of Āmūr[3] near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at **Śāḷuvaṅguppam**, a village 2 miles north of Māvalivaram.

The wonderful monuments at the Seven Pagodas have attracted the attention of many ourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his *Cave Temples of India*, pp. 105-159. The *Madras Journal of Literature and Science* for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of *South-Indian Inscriptions*, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions,[4] to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

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[1] *South-Ind. Inscr.* Vol. I. p. 68. The same form of the name occurs in the *Nālāyiraprabandham*, the sacred scriptures of the Tamiḻ Vaishṇavas.

[2] *South-Ind. Inscr.* Vol. I. p. 64.

[3] No. 133 on the *Madras Survey Map* of the Chingleput tāluka. Compare *South-Ind. Inscr.* Vol. III. p. 165.

[4] Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 26) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is **Sanskṛit**. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse.[1] The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the **Pallavas.** As none of the inscriptions contains any date, we must try to fix their approximate time on palæographical grounds. As the accompanying plates will show, the sculptors employed **four different alphabets,** three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled "**Dharmarāja-ratha**" (Nos. 1-16) resemble the Mahēndravāḍi and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.[2] Among the names and surnames of the king who excavated the "Dharmarāja-ratha" we find twice **Narasiṁha** (Nos. 1 and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named **Narasiṁhavarman.** As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramēśvaravarman I., the father of Narasiṁhavarman II.), the Narasiṁha of the "Dharmarāja-ratha" inscriptions may be identified with **Narasiṁhavarman I.**, the son of Mahēndravarman I. and the contemporary and enemy of the Western Chalukya king **Pulakēśin II. (A.D. 609-642).** This identification is rendered almost certain by a reference to the published facsimile of the Bādāmi inscription of Narasiṁhavarman I.;[3] the alphabet of this record is nearly identical with that of the "Dharmarāja-ratha" inscriptions. Consequently, the "Dharmarāja-ratha" must have been sculptured in the **first half of the seventh century** of our era.

II.—The second, very florid alphabet is found in the inscriptions of the **Pallava** king **Atyantakāma** on the monolith now styled "**Gaṇēśa temple**" (No. 20), in the two caves called "**Dharmarāja-maṇḍapa**" (No. 21) and "**Rāmānuja-maṇḍapa**" (No. 22), and in a short inscription of the same king on the "**Dharmarāja-ratha**" (No. 17). The same alphabet is employed in the Kāñchī inscriptions of Rājasiṁha and his son Mahēndravarman (III.).[4] The Kāñchī inscriptions seem to call Rājasiṁha also Narasiṁhavishṇu, and they state that he was the son of Ugradaṇḍa, 'the destroyer of **Raṇarasika's** city.' Dr. Fleet was the first to point out that in one of the Kāñchī inscriptions Ugradaṇḍa is named Paramēśvara, and that the epithet Raṇarasika refers to the Western Chalukya king **Vikramāditya I. (A.D. 655 to 680).** He thus established the identity of Paramēśvara *alias* Ugradaṇḍa with the Pallava king Paramēśvaravarman I., who, as we know from the Kūram plates, crossed arms with Vikramāditya I. Dr. Fleet further concluded that Rājasiṁha *alias* Narasiṁhavishṇu was the Pallava king Narasiṁhavarman II. of the copper-plate grants.[5] This then was the king in whose time the Kailāsanātha temple at Kāñchī was built. The alphabet of Atyantakāma's inscriptions at the Seven Pagodas agrees so closely with that of the Kailāsanātha epigraphs that both must be assigned to about the same period. Now from verse 2 of No. 20 I venture to conclude that Atyantakāma's actual name was **Paramēśvara.** Consequently, I propose to identify this Atyantakāma with either Paramēśvaravarman I., the father of Rājasiṁha, or Paramēśvaravarman II., the son of Rājasiṁha,—preferably with **Paramēśvaravarman I.,**

[1] There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, ll. 15 and 17; and No. 24, l. 16.

[2] Above, Vol. IV. p. 152 f., and Vol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahēndravarman I. (*South-Ind. Inscr.* Vol. II. p. 341) cannot be upheld.

[3] *Ind. Ant.* Vol. IX. p. 100, and Dr. Fleet's *Dyn. Kan. Distr.* p. 328 f.

[4] *South-Ind. Inscr.* Vol. I. Nos. 24 and 27, and Vol. II. Plate ix.

[5] *Dyn. Kan. Distr.* p. 329 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramêśvaravarman II., the Kâñchî inscriptions mention another son of Râjasiṁha, named Mahêndravarman(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atiraṇachaṇḍa on the left of the cave at Śâḷuvaṅguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the "Dharmarâja-ratha" (No. 18), and a third near the "Gôpis' Churn" (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kâśâkuḍi plates of Nandivarman.[1] The name (or surname) Atiranachaṇḍa is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramâditya II.

IV.—The last alphabet, an early kind of Nâgarî, is employed in the inscription on the right of the Śâḷuvaṅguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atiraṇachaṇḍa's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nâgarî version on the Paṭṭadakal pillar of the Western Chalukya king Kîrtivarman II.[2] As we know that the predecessor of this king, Vikramâditya II.,[3] took Kâñchî from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atiraṇachaṇḍa. The sudden collapse of the Pallava power at the hands of Vikramâditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in *South-Indian Inscriptions* Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailâsanâtha temple at Kâñchî. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasiṁhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Śâḷuvaṅguppam cave. Consequently they must have been added at a later date by Atiraṇachaṇḍa (Nandivarman ?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramâditya II. (A.D. 733-734 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.[4]

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

[1] *South-Ind. Inscr.* Vol. II. No. 73.
[2] Above, Vol. III. p. 4, Plate.
[3] *South-Ind. Inscr.* Vol. I. p. 146; above, Vol. III pp. 3 and 359.
[4] *Cave Temples of India*, p. 110 f.

SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KĀÑCHĪ.

Western Chalukya contemporaries of Pallava kings.	Pallava kings named in Western Chalukya copper-plate grants.	Genealogy of the Pallavas according to their own copper-plate grants.	Pallava kings named in the Kāñchī inscriptions.	Pallava kings named in the inscriptions of the Seven Pagodas.	Nos. of inscriptions published below.
. . . . . .	. . . . . .	Siṁhavishṇu . .	. . . . . .	. . . . . .	. . . .
. . . . . .	. . . . . .	Mahēndravarman I. .	. . . . . .	. . . . . .	. . . .
Pulakēśin II .	Narasiṁha .	Narasiṁhavarman I. .	. . . . . .	Narasiṁha Atyantakāma Śrīnidhi Śrībhara.	1-16.
. . . . . .	Mahēndra .	Mahēndravarman II.	. . . . . .	. . . . . .	. . . .
Vikramāditya I. Raṇarasika.	Īśvarapōtarāja .	Paramēśvaravarman I.	Paramēśvara Ugradaṇḍa Lōkāditya.	Paramēśvara Atyantakāma Śrīnidhi Śrībhara Raṇajaya.	17, 20-22.
. . . . . .	Narasiṁhapōta-varman.	Narasiṁhavarman II.	Rājasiṁha Atyantakāma Śrībhara Raṇajaya (Narasiṁhavishṇu).	. . . . . .	. . . .
. . . . . .	. . . . . .	Paramēśvaravarman II.	Mahēndravarman (III.)	. . . . . .	. . . .
Vikramāditya II.	Nandipōtavarman	Nandivarman Pallavamalla, a distant relative of Paramēśvaravarman II.	. . . . . .	Atiraṇachaṇḍa Atyantakāma Śrīnidhi Śrībhara Raṇajaya.	18, 19, 23-26.

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Gaṇēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called *Atyantakāma-Pallavēśvara-gṛiha*, *i.e.* 'the Īśvara temple of **Atyantakāma-Pallava.**' On the "Dharmarāja-ratha," which had probably been founded by Narasiṁha[varman I.] *alias* Atyantakāma, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] *alias* Atyantakāma or Raṇajaya (No. 17). The Śāḷuvaṅguppam cave bears the label *Atiraṇachaṇḍa-Pall*[*avēśvara-gṛiha*] (Nos. 25 and 26), *i.e.* 'the Īśvara temple of **Atiraṇachaṇḍa-Pallava.**'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasiṁha, Paramēśvara and Atiraṇachaṇḍa bore the two surnames **Śrīnidhi** and **Śrībhara.** In this connection I would like to mention certain **Pallava coins from Māvalivaram** which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse,[1] reads *Śrībharaḥ*; another, with a fish on the reverse,[2] *Śrīni*[*dhi*]; and a third, with a cross on the reverse,[3] *Mānapara.* With the legend of the last coin compare the *biruda* Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.[4]

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are *birudas* of a **Pallava** king whose actual name seems to have been **Narasiṁha** (Nos. 1 and 7). Among these surnames, **Atyantakāma, Śrīnidhi** and **Śrībhara** were borne also by the two kings mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rājasiṁha at Kāñchi, *viz.* **Parāpara Bhuvanabhājana,**[5] **Śrīmēgha** and **Sarvatōbhadra.**

The two last inscriptions on the "Dharmarāja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īśvara (Śiva) temple of **Atyantakāma-Pallava.**'

I.—First Storey.

a.—North.

No. 1.

श्रीनरसिंहः

The glorious **Narasiṁha.**

b.—East.

No. 2.

प्रिथिविसारः[6] श्रीभरः

Pṛithivisāra (the best on earth). **Śrībhara** (the bearer of wealth).

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[1] Sir Walter Elliot's *Coins of Southern India*, Plate i. No. 34.

[2] *Ibid.* No. 37.

[3] *Ibid.* No. 38.

[4] *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

[5] The synonym Avanibhājana occurs in the Śiyamaṅgalam cave inscription; above, Vol. VI. p. 320.

[6] Read पृथिविसारः. The shortening of the final ī of *prithivī* is permitted by Pāṇini, vi. 3, 63; compare the proper name Kālidāsa.

No. 3.

भुवनभाजान:[1]

Bhuvanabhājana (the owner of the world).

c.—South.

No. 4.

[श्री]मेघ: त्रैलोक्यवर्द्धन: विधि:

Śrīmēgha (the cloud (*showering*) wealth). **Trailōkyavardhana** (the bestower of prosperity on the three worlds). **Vidhi.**

No. 5.

अत्यन्तकाम: अनेकोभाय:[2]

Atyantakāma (he whose desires are boundless). **Anēkōpāya** (he (*who knows*) many expedients).

II.—Second Storey.

a.—North.

No. 6.

स्थिरभक्ति: मदनाभिराम: विधि[:*]

Sthirabhakti (he whose devotion is firm). **Madanābhirāma** (he who is as handsome as Love). **Vidhi.**

No. 7.

श्रीनरसिंह: भुवनभाजन: श्रीमेघ[:] अप्रतिहतशासन[:*]

The glorious **Narasimha**. **Bhuvanabhājana** (the owner of the world). **Śrīmēgha** (the cloud (*showering*) wealth). **Apratihataśāsana** (he whose commands are unopposed).

No. 8.

कामललित: अमेयमाय: सकलकल्याण:

Kāmalalita (he who is as charming as Love.) **Amēyamāya** (he whose diplomacy is immeasurable). **Sakalakalyāṇa** (the altogether prosperous).

No. 9.

नयनमनोहर: वाम[:] अतिमान:

Nayanamanōhara (he who is pleasing to the eyes). **Vāma** (the handsome). **Atimāna** (he whose pride is excessive).

b.—East.

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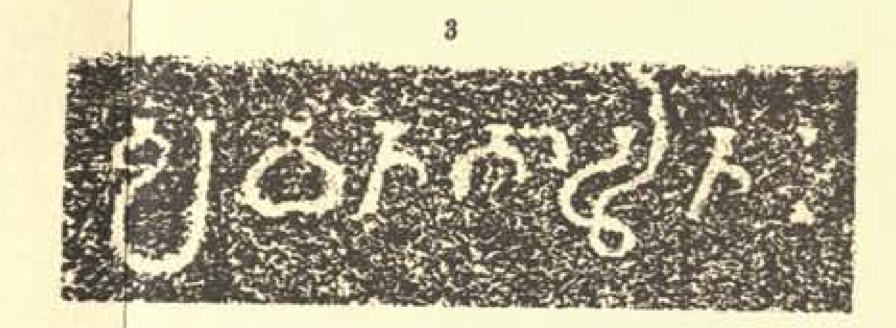
[1] Read °भाजन:.

[2] Read अनेकोपाय: and compare the surname Upāyanipuṇa in the Kāñchī inscriptions.

1

2

3



4

Scale of
Nos. 1—5:
13

5



6

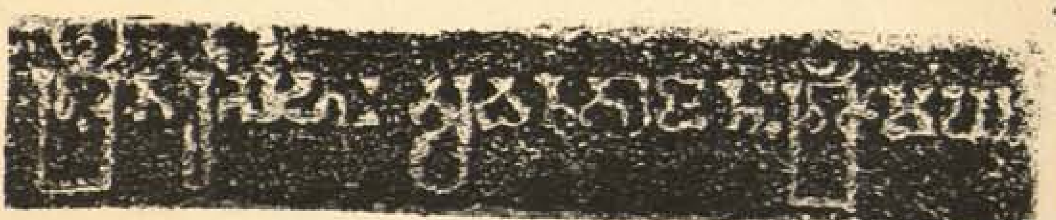


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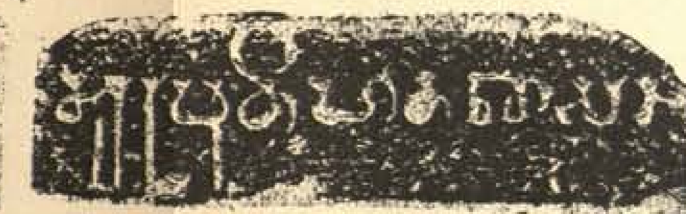


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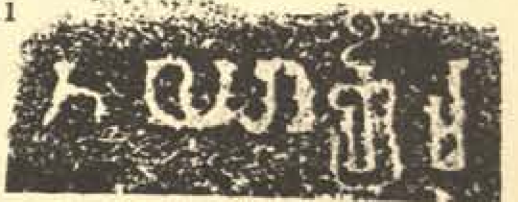


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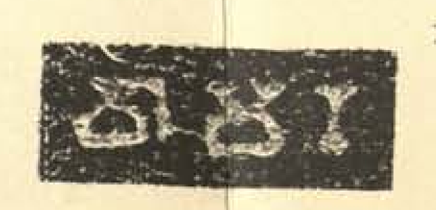
11





8





10



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No. 10.

वाम: पराभर:[1]

Vâma (the handsome). **Parāpara** (the omnipotent).

No. 11.

अनुपम: नया[ङ्कु]र[:*]

Anupama (the matchless). **Nayāṅkura**[2] (the sprout of polity).

c.—South.

No. 12.

ललित:

Laḷita (the charming).

No. 13.

नयनमनोहर: सर्व्वतोभद्र:

Nayanamanōhara (he who is pleasing to the eyes). **Sarvatōbhadra** (the altogether auspicious).

No. 14.

श्रीनिधि: निरुत्तर:

Śrinidhi (the receptacle of wealth). **Niruttara**[3] (the unsurpassed).

No. 15.

विधि: विभ्रान्त:

Vidhi. **Vibhrānta**[4] (the passionate).

d.—West.

No. 16.

सत्यपराक्रम:[5] परावर:

Satyaparākrama (he whose valour is true). **Parāvara** (the omnipotent).

III.—Third Storey.

a.—East.

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[1] Read परापर: (as in the Kāñchi inscriptions) or परावर: (No. 16). The softening of a single consonant between two vowels in *parābhara*, *pridhivisāra* (No. 2) and *abhāya* (No. 5) is evidently due to the influence of the Tamiḷ vernacular on the pronunciation of Sanskṛit words.

[2] With the first member of the compound Nayāṅkura compare the surnames Bahunaya and Nayānusārin in the Kāñchi inscriptions. The second member, *aṅkura*, is synonymous with *pōta* or *pallava*, from which the Pallavas derive their name; see *South-Ind. Inscr.* Vol. II. p. 341, note 1. Compare Buddhyaṅkura (above, Vol. VIII. p. 144 f.), Lalitāṅkura (*South-Ind. Inscr.* Vol. II. p. 341, and above, Vol. VI. p. 320), and Taruṇāṅkura (No. 20 below, verse 7). The last *biruda* suggests that we may have to read Navāṅkura for Nayāṅkura.

[3] See below, p. 9 and note 4.

[4] Compare the surnames Mattapramatta and Mattavikāra in the Kāñchi inscriptions.

[5] Read °पराक्रम:.

No. 17.

श्रीअत्यन्तकामपल्लवेश्वरगृह[म् ॥] रणजयः

The holy Īśvara (Śiva) temple of **Atyantakāma-Pallava.** **Raṇajaya** (the conqueror in battle).

b.—West.

No. 18.

अत्यन्तकामपल्लवेश्वरगृहम् ॥

The Īśvara (Śiva) temple of **Atyantakāma-Pallava.**

B.—INSCRIPTION NEAR THE "GŌPĪS' CHURN" AT MĀVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut *maṇḍapa* south-west of the "Gōpīs' Churn." It is in the same alphabet as No. 23 and consists of a single *biruda*.

No. 19.

श्रीवामांकुशः[1]

The glorious **Vāmāṅkuśa** (bearer of a handsome elephant-goad).

C.—INSCRIPTION AT THE "GAṆĒŚA TEMPLE," MĀVALIVARAM.[2]

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called '**the Īśvara temple of Atyantakāma-Pallava**' by its builder, king **Atyantakāma**. This prince bore the surnames **Śrīnidhi, Śrībhara, Raṇajaya, Taruṇāṅkura, Kāmarāga**, and several others. His actual name seems to have been **Paramēśvara.**[3]

No. 20.

1 सम्भवस्थितिसंहारकारणं वीतकारणः [।*]
भूयादत्यन्तकामाय जगतां काममर्द्दनः ॥ [१*]
2 अमायश्चित्रमायोसावगुणो गुणभाजनः [।*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः [॥ २*]
3 यस्याङ्घ्रभराक्रान्तः कैलासः सदशाननः [।*]
पातालमगमन्मूर्द्ध्नां श्रीनिधिस्तम्बिभर्त्वजम् ॥ [३*]
4 भक्तिप्रह्वेण मनसा भवम्भूषणलीलया [।*]
दोष्णा च यो भुवो [4]भारस्तीयात्स श्रीभरश्चिरम् [॥ ४*]

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[1] The *anusvāra* of मां is doubtful.

[2] *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palæography*, 2nd edition, p. 38, note 4.

[3] See below, p. 9, note 4.

[4] Here and in No. 21, line 5, the correct reading would be दोष्णा च यो भुवं धत्ते, which is found in verse 4 of Nos. 23 and 24.

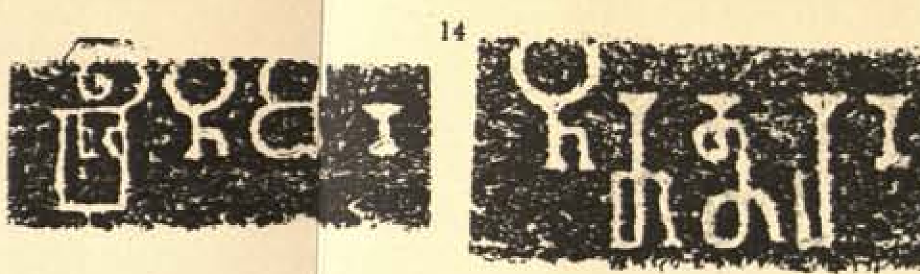
12



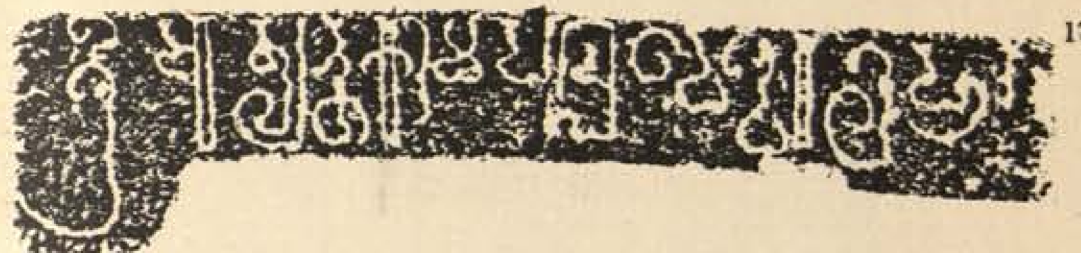


13





14



17





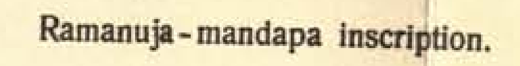
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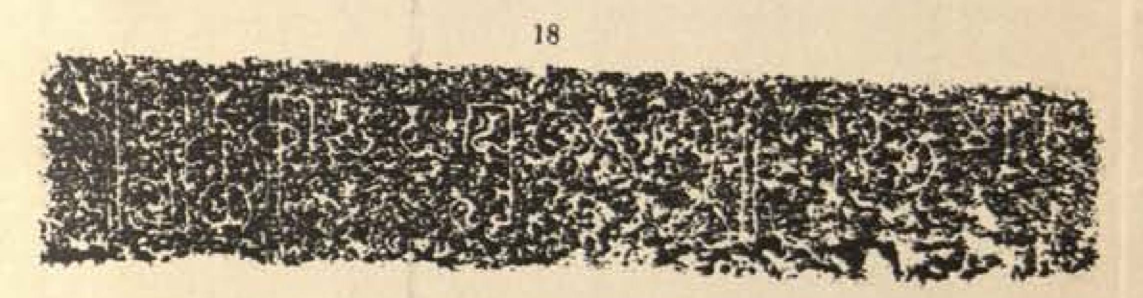
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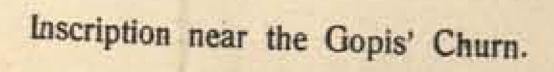
Ramanuja-mandapa inscription.

18





Scale ·2



Inscription near the Gopis' Churn.



Scale ·13



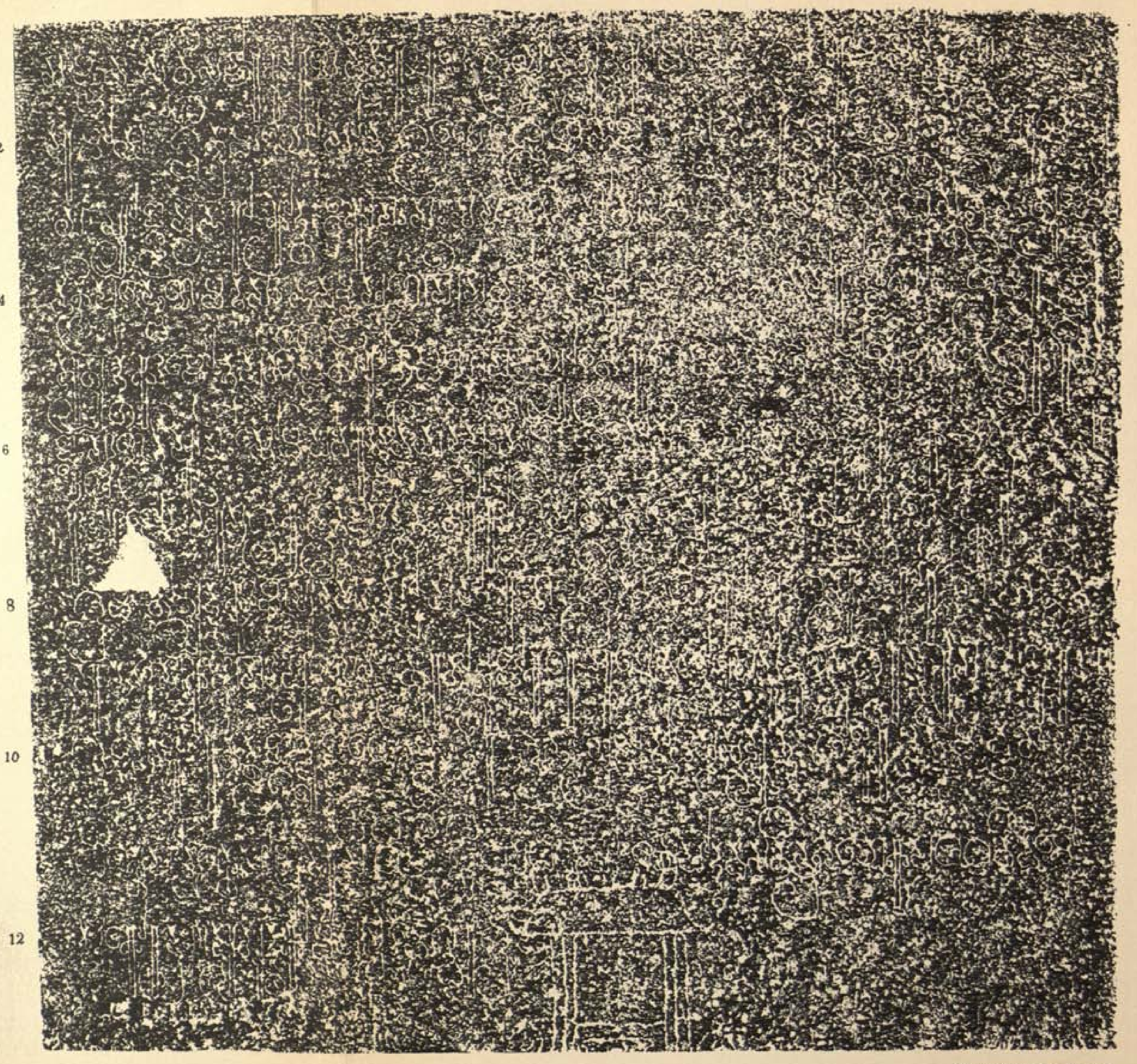
Scale ·14

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Collotype by Gebr. Plettner.

Ganesa temple inscription.



E. Hultzsch. Scale ·14 Collotype by Gebr. Plettner.

From inked estampages supplied by Rai Bahadur V. Venkayya

5 अत्यन्तकामो नृपतिर्व्विर्ज्जितारातिमण्डलः [।*]
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् [॥ ५*]
6 शः स्थाणुर्व्विष्फलः सोमः पावकाश्मा[1] वियद्वपुः [।*]
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]
7 राजराजो न विरसश्चक्रभृन्न जनार्द्दनः [।*]
तारकाधिपतिः स्वस्थो जयतात्तरणाङ्कुरः ॥ [७*]
8 श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः [।*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः [॥ ८*]
9 अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*]
10 तेनेदङ्कारितन्तुङ्गन्धूर्ज्जटेर्म्मन्दिरगृहम्[2] [।*]
प्रजानामिष्टसिद्ध्यर्त्थं शाङ्करीम्भूतिमिच्छता ॥ [१०*]
11 धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [।*]
येषान्न वसति हृदये कुपथगतिविमो-
12 क्षको रुद्रः ॥ [११*] अत्यन्तकामपल्लवेश्वरगृह[म् ॥*]

TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires[3] of men!

(V. 2.) Let him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guṇabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (Paramēśvara)![4]

(V. 3.) Śrīnidhi[5] bears on (*his*) head that Aja (Śiva),[6] pressed by the weight of whose great toe, the Kailāsa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

[1] Read पावकात्मा.

[2] The composer has treated the syllable *gri* as if it began with *gr* and could thus render the preceding vowel prosodically long.

[3] By the expression *atyantakāmāya* the panegyrist also alludes to the king's surname Atyantakāma.

[4] All these epithets have to be applied in the first instance to Śiva, and with slight changes of meaning to the king himself. Chitramāya occurs as the name of a Pallava king in the Udayēndiram plates of Nandivarman (*South-Ind. Inscr.* Vol. II. p. 372); compare also the *biruda* Māyāchāra in the Kāñchī inscriptions, and Amēyamāya in No. 8. With Guṇabhājana compare Guṇālaya in the Kāñchī inscriptions, and Guṇabhara, a surname of Mahēndravarman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēśvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēśvaravarman are known from copper-plate grants; see *South-Ind. Inscr.* Vol. II. p. 344.

[5] This *biruda* of Paramēśvara occurs also in verse 8. The same had been a surname of his predecessor Narasiṁha; see No. 14.

[6] *I.e.* he is a devotee of Śiva.

(V. 4.) Let that Śrībhara[1] be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!

(V. 5.) King **Atyantakāma**, who has subdued the circle of (*his*) foes, is famed (*by the name of*) **Raṇajaya**;[2]— he caused to be made this abode of Śambhu (Śiva).

(V. 6.) Let (Śiva) be victorious, who is (*both*) sentient (*and*) motionless (Sthāṇu),[3] who is (*both*) undivided (*and*) the moon,[4] who has (*both*) the nature of fire (*and*) a body of air, who is (*both*) terrible (Bhīma) (*and*) kind (Śiva), who is (*both*) beneficent (Śaṁkara) (*and*) the destroyer of Love!

(V. 7.) Let **Taruṇāṅkura**[5] be victorious, who is a king of kings (Rājarāja), (but) is not ugly (*like* Kuvēra), who is an emperor, (*but*) does not distress people, (*while* Vishṇu *is both* Chakrabhṛit *and* Janārdana), who is the lord of protectors (*and*) independent (Svastha), (*while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses*)!

(V. 8 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṁkara (Śiva) abides on the massive head — sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious **Atyantakāma**,[6] who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (**Śrīnidhi**), who possesses the charm of Love (**Kāmarāga**),[7] (*and*) who assiduously worships Hara (Śiva).

(V. 10.) He, desiring (*to attain*) the glory of Śaṁkara (Śiva), caused to be made this lofty dwelling-house of Dhūrjaṭi (Śiva), in order (*to procure*) the fulfilment of (*their*) desires to (*his*) subjects.

(V. 11.) Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

(Line 12.) The Īśvara (Śiva) temple of **Atyantakāma-Pallava.**

D.—INSCRIPTION AT THE "DHARMARĀJA-MAṆḌAPA," MĀVALIVARAM.[8]

This inscription is a duplicate of the one at the "Gaṇēśa temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-maṇḍapa" was in reality a shrine of Śiva, that it owed its foundation to the Pallava king **Paramēśvara**, and that this king had called it the 'Īśvara temple of **Atyantakāma-Pallava**' (l. 12) after one of his own surnames.

No. 21.

1 [सम्भवस्थितिसंहारकारणं वीतकारणः] [।*] भूयादत्यन्तकामाय जगतां

2 काममर्द्दनः ॥ [१*] अमायश्चित्रमायोसावगुणो गुणभाजनः [।*] स्वस्थो

[1] This surname was also borne by Narasiṁha (No. 2), by Atiraṇachaṇḍa (Nos. 23 and 24, verse 4), and by Rājasiṁha of Kāñchī.

[2] The same surname of Paramēśvara occurs in No. 17. It was borne also by Atiraṇachaṇḍa (Nos. 23 and 24, verse 6), and by Rājasiṁha of Kāñchī.

[3] While the trunk of a tree (*sthāṇu*) is insentient.

[4] Who is divided into sixteen *kalās*.

[5] Taruṇāṅkura, 'the young sprout,' seems to have been a *biruda* of Paramēśvara. Compare above, p. 7, note 2.

[6] 'Śiva abides on the head of Atyantakāma' means the same as 'A. bears Śiva on his head' (verse 3), *viz.* 'he is a devotee of Śiva.'

[7] With this surname, which was borne also by Paramēśvara's successor Atiraṇachaṇḍa (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8), and Kāmavilāsa in the Kāñchī inscriptions. The appellation "Kāmarāja temple" which Colonel Branfill attributes to the so-called "Gaṇēśa temple" rests on a misreading in Dr. Burnell's transcript, *viz. Kāmarāja* for *Kāmarāga*.

[8] *Madras Survey Map*, No. 44. *Madras Journal of Literature and Science* for 1880, p. 135.

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Scale ·16

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Collotype by Gebr. Plettner.

3 निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्सद-
4 शाननः [।*] पातालमगमन्मूर्द्धा श्रीनिधिस्तम्बिभर्त्वजम् ॥ [३*] भक्तिप्रह्वेण
मनसा भवं भू-
5 षणलीलया [।*] दोष्णा च यो भुवो भारं[1] जीयात्स श्रीभरश्चिरम् ॥
[४*] अत्यन्त-
6 कामो नृपतिर्व्विजितारातिमण्डलः [।*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
7 कारितम् ॥ [५*] भः स्थाणुर्व्विष्कलः सोमः पावकात्मा वियद्वपुः [।*]
भीमः शिवो विजय-
8 तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसचक्रश्च जना-
र्द्दनः [।*] तारकाधिपतिः स्वस्थो
9 जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्दर्पापहारिणः [।*]
श्रीनिधेः का-
10 मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
आ-
11 स्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्ज्जटे-
र्म्मन्दिर-
12 मिदं [।*] प्रजानामिष्टसिद्ध्यर्त्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं[2] ॥
अत्यन्तकामपल्लवेश्वरगृहम् ॥
13 धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [।*] येषान्न वसति
14 हृदये कुपथगतिविमोचको रुद्रः ॥ [११*]

E.—INSCRIPTION AT THE "RĀMĀNUJA-MAṆḌAPA," MĀVALIVARAM.[3]

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Śiva, and that it was excavated during the reign of the Pallava king Paramēśvara.

No. 22.

1 [श्री][: ॥*] [धि]क्तेष[ां] धिक्ते[षां] पुनरपि धिग्धिग्धिगस्तु धिक्ते-
2 षां [।*] येषान्न वसति हृदये कुपथगति-
3 विमोचको रुद्रः ॥

[1] See above, p. 8, note 4.
[2] Expressed by a symbol.
[3] *Madras Survey Map*, No. 48. Carr's *Seven Pagodas*, p. 222, note.

F.—INSCRIPTIONS ON THE CAVE-TEMPLE AT ŚĀḶUVAṄGUPPAM.[1]

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Śiva, and that it was made by a king **Atiraṇachaṇḍa** who named it after himself **Atiraṇachaṇḍēśvara**, *i.e.* 'the Īśvara (temple) of Atiraṇachaṇḍa.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēśvara (Nos. 20 and 21), and contain the *birudas* **Atyantakāma, Śrīnidhi, Kāmarāga** and **Śrībhara.** Other surnames of Atiraṇachaṇḍa were **Raṇajaya,. Anugraśīla, Kālakāla, Samaradhanaṁjaya** and **Saṁgrāmadhīra.** Most of these epithets are applied to Rājasiṁha in his inscriptions at Kāñchi.

The inscription on the right of the cave (No. 24) is a Nāgarī copy of the first six verses of No. 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Īśvara temple of **Atiraṇachaṇḍa-Pallava.**' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nāgarī characters as No. 24.

No. 23.

1 श्रीमतोत्यन्तकामस्य द्विष[द्]-
2 र्प्पापहारिण: [।*] श्रीनिधि: काम-
3 रागस्य हराराधनसंगिन: ॥ [१*]
4 अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
5 आस्ते विशाले सुमुख: शिरस्सरसि शंकर: ॥ [२*]
6 तेनेदं कारितं शम्भोर्भ्भवनं भूतये भुव: [।*] कै-
7 लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वे-
8 ण मनसा भवं भूषणलीलया [।*] दोष्णा च यो भुवन्धत्ते
9 जीयात्स श्रीभरश्चिरम् ॥ [४*] अतिरणचण्ड: पतिरवनिभु-
10 जामतिरणचण्डेश्वरमिदमकरोत् [।*] इह गिरितन-
11 यागुहगणसहितो नियतकृतरतिर्भ्भवतु पशुप-
12 ति: ॥ [५*] गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या
13 निष्कामान्यश्च दानं समम[तिर]णचण्डाख्यया [यो बिभर्त्ति] [।*]
14 स्थाने निर्म्मापितेस्मिन्वि[दितरणज]यख्यातिना तेन [भ]र्त्ता भूताना-
15 मष्टमूर्त्तिश्चिरमतिरणच[ण्डेश्वरे] यातु निष्ठाम् [॥ ६*] अ[नुग्र]शील[: ॥*]
16 यदि न विधाता भरतो यदि न हरिर्न्नारदो न वा स्कन्द: [।*]
वोढुं क इव
17 समर्त्थस्संगीतं कालकालस्य ॥ [७*] ओं[2] ॥ समरधनञ्जय: संग्रामधीर: ॥
ओं[2] ॥

[1] *Madras Survey Map*, No. 58. Carr's *Seven Pagodas*, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

[2] Expressed by a symbol.



E. Hultzsch.

Scale ·19

Collotype by Gebr. Plettner.

From inked estampages supplied by Rai Bahadur V. Venkayya.

TRANSLATION.

(Verse 1 f.) Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śaṁkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious **Atyantakāma**, who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (**Śrīnidhi**), who possesses the charm of Love (**Kāmarāga**) (*and*) who assiduously worships Hara (Śiva).[1]

(V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Śambhu (Śiva), which resembles (*the mountains*) Kailāsa and Mandara.

(V. 4.) Let that **Śrībhara** be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament![2]

(V. 5.) **Atiraṇachaṇḍa**,[3] the lord of the rulers of the earth, made this (*temple called*) **Atiraṇachaṇḍēśvara.** Let Paśupati (Śiva), attended by the mountain-daughter (Pārvatī), Guha (Skanda), and the demigods (Gaṇa), always take delight (*in residing*) here!

(V. 6.) Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) **Atiraṇachaṇḍēśvara**, which was caused to be built by him who, together with the name of **Atiraṇachaṇḍa**, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of **Raṇajaya**![4]

(L. 15.) **Anugraśila**[5] (the gentle-minded).

(V. 7.) Who is able to master the music of **Kālakāla**,[6] unless the performer (*were*) Bharata, Hari, Nārada, or Skanda?[7]

(L. 17.) **Samaradhanaṁjaya**[8] (Dhanaṁjaya (*i.e.* Arjuna) in battle). **Saṁgrāmadhīra**[9] (he who is firm in war).

No. 24.

1 श्रीमतोत्यन्तकामस्य
2 द्विषद्दर्पापहारिणः [।*] श्रीनि-
3 धेः कामरागस्य हराराध[न]संगि-
4 नः ॥ [१*] अभिषेकजलापूर्ण्णे चित्ररत्नां-
5 बुजाकरे [।*] आस्ते विशाले सुमुखः शिरस्सर-
6 सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
7 नं भूतये भुवः [।*] कैलासमन्दरनिभं भूभृतां

[1] Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

[2] This verse is nearly identical with verse 4 of Nos. 20 and 21.

[3] This name of the king who built the temple was also a surname of Rājasiṁha of Kāñchī.

[4] See above, p. 10, note 2.

[5] This was also a surname of Rājasiṁha of Kāñchī.

[6] The same surname occurs in the Kāñchī inscriptions.

[7] Compare the Kāñchī inscriptions, where Rājasiṁha's skill as a musician is alluded to by the *birudas* Ātōdya-Tumburu, Vādya-Vidyādhara and Vīṇā-Nārada.

[8] The same was a surname of Rājasiṁha of Kāñchī.

[9] Compare the synonymous *birudas* Āhavadhīra and Raṇadhīra in the Kāñchī inscriptions.

8 मूर्ध्नि तिष्ठता ॥ [३*] भक्ति[प्रह्वे]ण मनसा भव[1] भूषण-
9 लीलया [।*] दोष्णा च यो भुवम्धत्ते जीयात्स श्रीभरचि-
10 रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
11 णचण्डेश्वरमिदमकरोत् [।*] इह गिरितनयागु-
12 हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
13 गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या निस्सा-
14 माव्यञ्च दानं सममतिरणच[ण्डाख्य]या [यो वि]भर्त्ति [।*] स्थाने
15 निर्म्मापितेस्मिन्विदितर[णजयख्यातिना तॆ]न भर्त्ता भूताना-
16 मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] स्वस्ति ॥

No. 25.[2]

अतिरणचण्डपल्ल[वेश्वरगृहम् ॥*]

No. 26.[3]

अतिरणचण्डपल्ल[वेश्वरगृहम् ॥*]

Translation of Nos. 25 and 26.

[The Īśvara (Śiva) temple of] **Atiraṇachaṇḍa-Palla[va].**

No. 2—RAYAGAD PLATES OF VIJAYADITYA;

SAKA-SAMVAT 625.

BY K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about 9½"× 4¼". They belong to the Pāṭil of **Rayagad** in the Mahad tāluka of the Kolaba District. The plates are strung on an oval ring whose diameters are 3¾" and 2¾". The edges of the plates are raised into rims to protect the writing. The **seal** on the ring bears in relief on a countersunk surface a **standing boar** facing to the proper left. The weight of the plates together with the ring and seal is 140 tolas. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (l. 29), the syllables °*tchhatēshu* are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in l. 32 f. The use of the *upadhmānīya* in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerūr copper-plates of Vijayāditya edited by Dr. Fleet,[4] and the corresponding passage of the **Kēndūr**[5] and the Vakkalēri plates of Kīrtivarman II.[6]

The subjoined inscription is dated in the 8th year of the early Chalukya **king Vijayāditya,** when **[six hundred] and twenty-five years of the Śaka era had passed away,** and records the grant of the villages named Jalla and ...nirūḷapa to a **Brāhmaṇa by the king** when his victorious camp was at **Marivasati** in **Karahāṭaka.**

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[1] Read भवं.
[2] Above the entrance of the cave-temple.
[3] Below No. 25.
[4] *Ind. Ant.* Vol. IX. pp. 125-134.
[5] Above, Vol. IX. pp. 200-206.
[6] *Ibid.* Vol V. pp. 200-205.

Atiranachandesvara cave-temple inscriptions. — Plate II.

E. Hultzsch.

Scale ·19

From inked estampages supplied by Rai Bahadur V. Venkayya.

Collotype by Gebr. Plettner.

Niravadya-Puṇyavallabha,[1] the writer of the present grant, was the successor of Śrī **Rāma-Puṇyavallabha**, who wrote in Śaka-Saṁvat 616 the Harihar plates of Vinayāditya; and Niravadya Śrīmad-**Anivārita** Puṇyavallabha was the writer of the Kāñchī inscription of Vikramāditya II. **Dhanaṁjaya**-Puṇyavallabha, the writer of the Kēndūr grant in Śaka-Saṁvat 672, speaks of himself as Śrīmad-Anivārita Dhanaṁjaya-Puṇyavallabha in the Vakkalēri plates of Śaka-Saṁvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, *viz.* Śrī-Rāma, Niravadya, Anivārita and Dhanaṁjaya. Puṇyavallabha was evidently the family name. Niravadya seems to have been a *biruda* originally of king Vijayāditya and Anivārita of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārita of his son who wrote the Kāñchī inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārita Puṇyavallabha has probably to be explained as "the illustrious Anivārita-Puṇyavallabha (son of) Niravadya." Anivārita's son was apparently Dhanaṁjaya, who in the earlier Kēndūr inscription calls himself Dhanaṁjaya-Puṇyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

TEXT.[2]

First Plate; Second Side.

1 स्वस्ति [॥*] जयत्याविष्कृतं विष्णोर्व्वा[रा*]हं क्षोभितार्ण्णवं [।*] दक्षिणोन्नतदंष्ट्राग्र-विश्रान्तभुवनं वपुः [॥*] श्री-

2 मतां सकलभु[व*]नसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभि-रभिव-

3 र्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमासा-

4 दितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलङ्क[रि*]ष्णोरश्वमे-

5 धावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्र-

6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकी[र्त्ति*]वर्म्मपृथिवी-

7 वल्लभमहाराजस्य पृ(प्रि)यात्मज[ः] समर[सं]सक्त(स)सकलोत्तरापथेश्वरश्रीहर्षवर्द्ध-

8 नपराजयोपात्तपरमेश्वरशब्दस्य स्व(स)त्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-

9 जपरमेश्वरस्य पृ(प्रि)य[त*]नयस्य प्रख्यातनयस्य खड्गमात्रसहायस्य चित्रक-

Second Plate; First Side.

10 ण्ठाभिधानप्रव[रतु*]रंगमेणै[के*]नैवो[त्स]ारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगु-

11 रोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळकळ[भ्र*]प्रभृतिभूभृ-दद्भ्रवि-

[1] The Nerūr plates of Vijayāditya, dated in Śaka-Saṁvat 627 (*Ind. Ant.* Vol. IX. p. 132), were also written by the same man.

[2] [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with rust in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

12 भमस्यानन्यावनतकाञ्चीपतिमकुट[चु*]म्बितपादाम्बुजस्य विक्रमादित्यस्य [सत्या*]-
श्रयश्री-
13 प्रि(पृ)थिवीवल्लभ[म*]हाराजा[धि*]राजपरमेश्व[र*]भट्टारकस्य पृ(प्रि)यसूनोः पितु-
राज्ञ[या]
14 बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धत्तं(तं) चे(त्रै)राज्यकाञ्चीपति-
बल-
15 मवष्टभ्य करदीकृतकमे(वे)रपारसीकसिंहलकादिद्वीपाधिपस्य सकलोत्तरा-
16 पथनाथमथनोपार्ज्जितोर्ज्जितपालि[ध्व]जादिसमस्तपारमैश्वर्य्यचि[ह्न]स्य वि-
17 नयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभ-

Second Plate; Second Side.

18 ट्टारर(क)स्य पृ(प्रि)यात्मजश्शैशव एवाधिगताशे[षास्त्र]शा[स्त्रो][1] दक्षिणाषा(शा)-
विजयिनि
19 पितामहे सम(मु)नु(न्मू)लितनि[खि*]लकण्टक[सं]हतिरुत्तराय(प)थवि[जि*]गीषो-
र्गुरोरग्रत एवाह-
20 [2]वव्यापारमा[च]रन्निश्वरातिगजघटापाटनविशीर्ण्य(र्य्य)माणकृपाणधारस्समग्र-
21 विग्रहाग्रे[सरः*] सत्वा(न्सा)[3]वाहवरसिक×पराम्न(मृ)ष्टीकृतशत्रुमण्डलो गंगायमु-
न[ा]पा-
22 लिध्वजपडढक्कामहाशब्दचिह्नकमाणिक्यमतंगजादीन्पि[तु](तृ)सात्कु-
23 र्व्वन्परै×पल्ल[ा]यमानैरासाद्य कथ(थ)मपि विधिवशादपनीतोपि प्रतापा[दे]-
24 व विषयप्रकोपमराजकमुत्सारयन्वत्स(त्स)राज इवानपेक्षितापरस(स)हा-
25 यकस्तदवग्रह[ा]न्निर्गत्य स्वभुजावष्टम्भप्रसाधिति(ता)शेषविश्वम्भर×प्रभु-
26 रखण्डितशक्तित्रयत्वात्त(च्छ)त्रुमदभञ्जनत्वा[दुदा]क(र)त्वान्निरवत्य(द्य)त्वाद्यः ·

Third Plate; First Side.

27 सम[स्त]स्त[4]भुवनाश्रत्वाश्रत्वास्सकल[5]पारमैश्वर्य्यव्यक्तिहेतुपालिध्वजाद्यु[ज्ज्वल]प्रा-
28 ज्यराज्यो विज[या]दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप[र]मेश्वर-
29 भट्टारकस्सर्व्वानेवम[ा]ज्ञापयति विदितमस्तु वोस्माभि×पञ्च[विं]शत्युत्तरश(ष)[टछ-
तेषु*] ष(श)क-
30 वर्षि(र्षे)श्व(ष्व)तीरेपु(तेषु) प्रवर्द्ध(र्द्ध)मानविजयराज्यसंवत्सरे षष्टमे वर्त्तमाने
[6][क]र[हाटान्तर्ग]-

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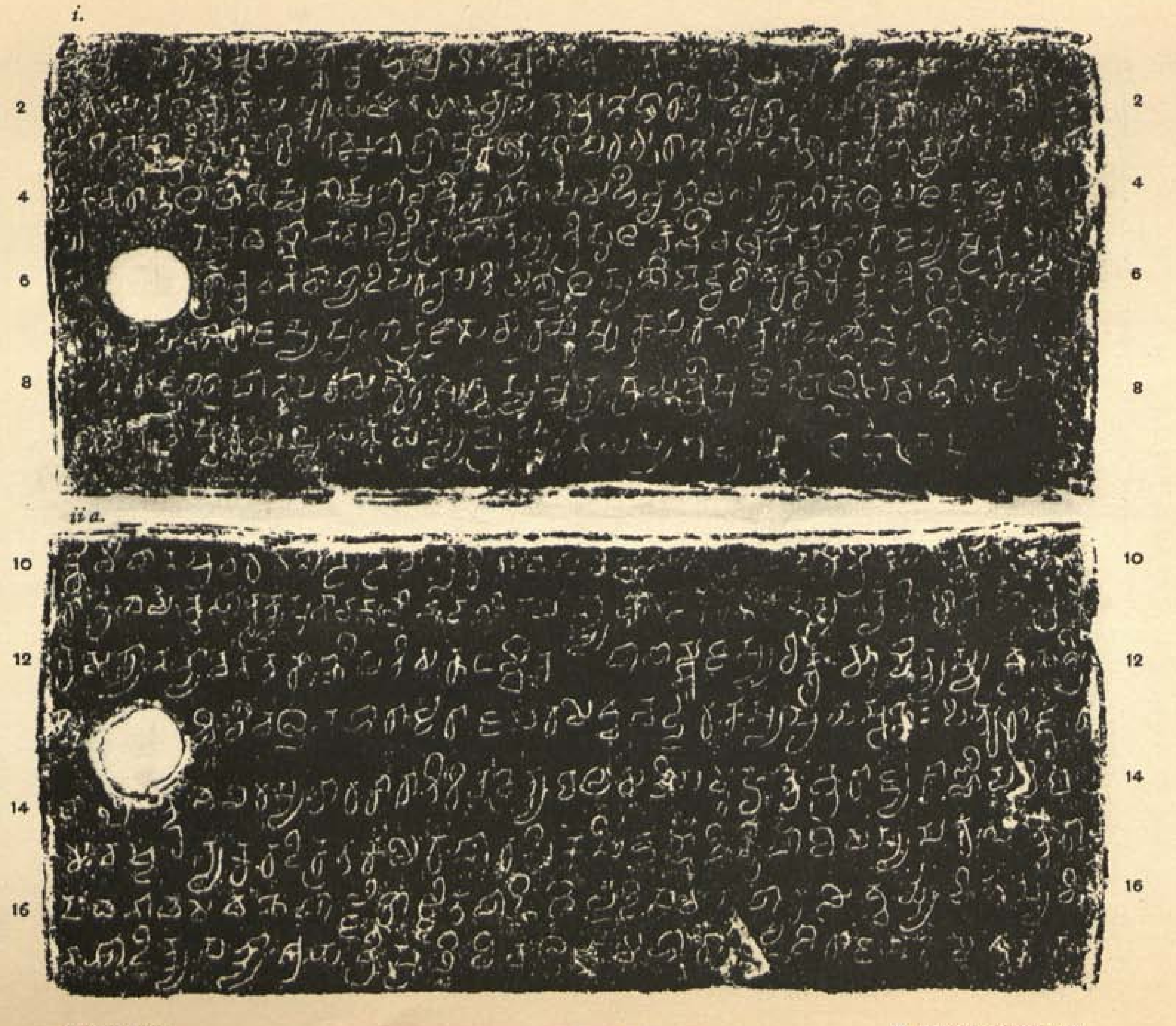
[1] [The photo-lithographic plate has only °षास्त्रशास्त्री.—Ed.]

[2] Read °व्यापारमाचरन्नराति° as in the Kêndûr plates (above, Vol. IX. p. 202, text line 22).

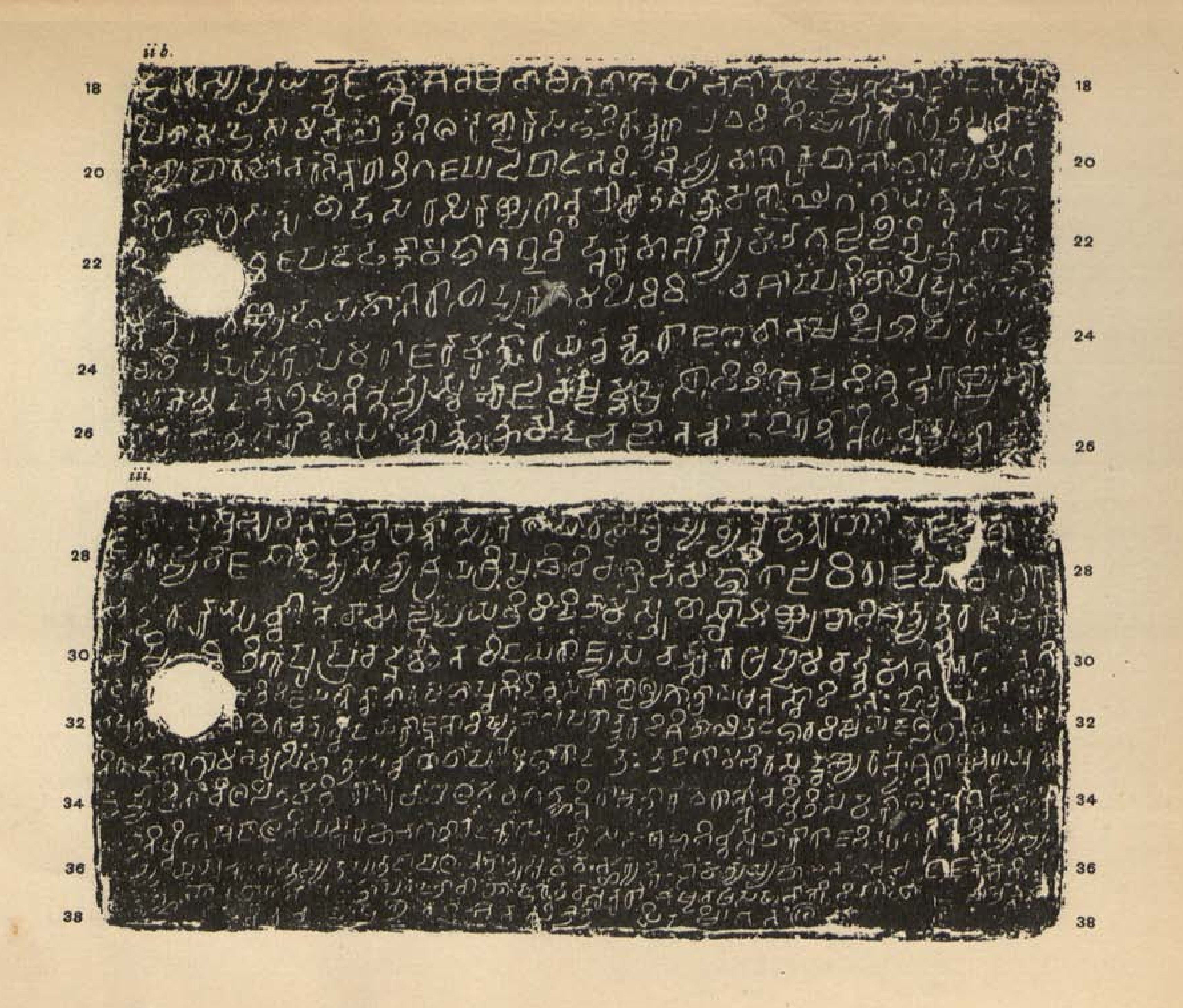
[3] Omit वा.   [4] Omit स्त.   [5] Read °श्रयत्वात्स°.

[6] [The reading on the original is करहा[ट]नगिरमरिवसति; what was intended may be करहाटनगरमधिवसति°.—Ed.]

Rayagad Plates of Vijayaditya.—Saka-Samvat 625.



V. VENKAYYA. SCALE ·75. W. GRIGGS, PHOTO-LITH.


ii b.
iii.

31 र(त)मरि[व]सतिविजयस्का(स्क)न्धावारे मद्दाष्ट(ष्ट)मीदिवसे ग्राष्ड(ष्डि)ल्यगो-
चाय अन्नस्वावि(मि)न: पौचाय [दे]ववो(दी)चि-

32 तपुचा[य] [1]नाथेरचतुर्व्वपायकाद्मण विप्पुण अपरोत्तरदिग्नि तालितटाद्दारविषये
जन्नग्रामस्य[वि] .

33 निरुऊणग्राम[:*] चतु[:*]सीमान्तसर्व्वबाधापरिहारो दत:(त्त:) तदागाम(मि)-
भिरस्म इंश्चैरन्ये(न्यै)च राजभिरायुरै-

34 श्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवग[च्छद्भि]राचन्द्रार्कधरार्णवस्थि(स्थि)तिसमका-
लं [य]शश्चि(स्थि)भि[:*] स्व-

35 दति(त्ति)निर्व्विशेषं पालनीयमुक(क्त)ञ्च भग[व*]ता वेदव्यासेन व्यासेन [॥*]
बहुभिर्व्वसुधा [भु*]क्ता राजभिस्सगरादिभिर्य्यस्य

36 यस्य यप(दा) भूमिस्तस्य तस्य तदा [फ]लं[॥*] [स्व]न्दातुं सुमव(ह)च्छक्यं
दु:[ख]मन्यय्य(स्य) पालनं [।*] दानं व[1] पाज(ल)नं वेति [दा]-

37 [नाच्छ्रे]योनुपालनं[॥*] स्वदतां(त्तां) परदतां(त्तां) वा यो हरेत वसु[न्ध]रां
शष्टं(षष्टिं) [व]र्षसहभा(स्रा)णि विपा(ष्ठा)यां जा[यते] क्रिमि[:] [॥*]

38 निरवद्यपुण्यवल्लभेन लिखितमिदं [प]ा(शा)श्च(स)नं ◎ [॥*]

No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI; VIKRAMA-SAMVAT 1053.

BY PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.[2] But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the original stone which has now been sent to the Ajmēr Museum by the kind permission of His Highness the Mahārāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one *kōs* from Beejapoor, on the route from Odeypore to Sirohi near Mount Ābū."[3] But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bījāpur in the Bālī (Goḍwāṛ) District of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jaina *mahājans* of Bījāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly 2′ 8½″ broad by 1′ 4″ high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about ⅜″ and the characters are Nāgarī (of the northern class of alphabets)

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1 [The donee's name has to be looked for in this compound; perhaps नाचेरचतुर्वेदिने is meant.—Ed.]

2 Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 309-14.

3 *Ibid.* Vol. X. p. 821.

resembling the Harsha inscription of Vigraharâja of Vikrama-Saṁvat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout **Sanskṛit** verse, excepting in lines 22 f. and 32. As regards **orthography**, no particular care seems to have been taken to distinguish between *b* and *v*. The letter *b* occurs in the word °*danaṁbuda* in line 2; *baṁdhā*°, ll. 13 and 21; °*ālambatē*, l. 20; °*bhavābdhi*, l. 22; *Balabhadra*°, l. 25; and *bahubhir*°, l. 30. Consonants have, as was usual in those days, been doubled after *r*. Parasavarṇa rules have not been observed in their entirety. Generally, the *anusvāra* has been used, yet instances of nasal compounds are also to be met with, *e.g.* in °*bhaṇḍanaśauṇḍa*°, line 5. There is very little difference between *r* and *d*. In some places *y* has wrongly been engraved for *p*. *Ś* and *s* have sometimes been confounded. The sign for the *upadhmānīya* occurs only once (line 1) and its form is worthy of note.[1] There are ornamental decorations below the word *śrī* occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Saṁvat 1053 (ll. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses[2] of a *praśasti* composed by Sûryâchârya (l. 21). The *praśasti* opens with two verses in praise of the **Jinas**, or **Tirthaṁkaras** as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince **Harivarman** and his wife **Ruchi.** From Harivarman sprang **Vidagdha** (v. 5), who is described in the second part of the inscription as a Râshṭrakûṭa. **Vâsudêva** was the preceptor of Vidagdharâja (v. 6), who imparted to the prince spiritual knowledge and induced him to erect a temple dedicated to the god Jina in the town of **Hastikuṇḍî**. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jaina preceptor (Vâsudêva). Vidagdha was succeeded by **Mammaṭa** (v. 8) and Mammaṭa by **Dhavala** (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gûrjaras, when **Muñjarâja** had destroyed **Âghâṭa**, the pride of **Mêdapâṭa** (Mewâṛ) and caused them to flee. This Muñjarâja, as correctly pointed out by the late Professor Kielhorn, must be the same as **Vâkpati-Muñja** of **Mâlwâ** for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gûrjaras here referred to was probably no other than the **Chaulukya** sovereign **Mûlarâja I.** himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Mêdapâṭa, and it seems tempting to read his name as Khômâṇa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Âghâṭa, which Muñjarâja destroyed, is doubtless Âhaḍ, near the present Udaipur station, from which a well known Gêhlôt clan derives its name, *viz.* Âhaḍiyâ. In verse 11 Dhavala is spoken of as having afforded protection to **Mahêndra** against **Durlabharâja.** Durlabharâja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the **Châhamâna Vigraharâja** of the Harsha inscription dated V.S. 1030.[3] The name of Durlabharâja also occurs in the Bijôliâ and Kiṇsariâ inscriptions. Mahêndra has been correctly identified by the same learned professor with Mahêndra, son of Vigrahapâla, and grandson of Lakshmaṇa in his paper on "The Châhamânas of Naddûla."[4] In verse 12 Dhavala is said to have given support to **Dharaṇîvarâha**, whose power had been completely exterminated by Mûlarâja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharaṇîvarâha was. It is not unlikely that he was the **Paramâra** king

[1] [This symbol is inserted over the *visarga* and above the line. Consequently it is doubtful if the symbol by itself can be taken as the *upadhmânîya*.—Ed.]

[2] [Some of the verses are numbered on the original stone. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscription, while their number, according to the engraver, is 41.—Ed.]

[3] Above, Vol. II. p. 119.

[4] Above, Vol. IX. p. 71.

of that name who according to tradition was the ruler of Nav-kōṭ Mārwār, and who is reported in an ancient Hindī verse to have distributed the nine forts (*nav-kōṭ*) amongst his brothers.[1] Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son **Bālaprasāda** on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Bālaprasāda was **Hastikuṇḍikā** (Hāthūṇḍi). Verses 23-27 are devoted to the description of Hastikuṇḍi and contain nothing historical. The next two verses speak of a *sūri* named **Śāntibhadra** who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the **gōshṭhī** of Hastikuṇḍi renovated the temple of (Ṛishabhanātha), the first **Tīrthaṁkara.** In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śāntibhadra in the (**Vikrama-**) **year 1053, on the 13th of the bright half of Māgha.** In the verse following, it is stated that Vidagdharāja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called **Pippala.** Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the *praśasti* was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is **Sunday, the 13th of the bright half of Māgha of the Vikrama year 1053 when Pushya was the** *nakshatra*. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th *tithi* of the bright half ended 7 h. 40 m. after mean sunrise.[2] On this date, the god Ṛishabhanātha was installed and the flag was hoisted. We are further informed that Mūlanāyaka, *i.e.* the original image before renovation, had been set up by certain members of the **gōshṭhī**, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Maṁmaṭa is also repeated here. It opens with the praise of the **Jaina** religion. There lived a prince named **Harivarmā** (verse 2) who was succeeded by his son **Vidagdharāja.** The latter is described as "the *kalpa-vṛiksha* of the garden which was the illustrious **Rāshṭrakūṭa** race" (verse 3). From him sprang **Maṁmaṭa** (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his *guru* **Balabhadra** and Maṁmaṭa renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, *viz.* (1) one rupee for each twenty loads (*pravahaṇa* or *pōṭha*) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one *karsha* for a *ghaḍā* at each oil-mill; (4) 13 *chollikās* (?) of betel leaves by the Bhaṭṭas; (5) **Pellaka-pellaka (?)** by the gamblers; (6) one *āḍhaka* (=4 seers) of wheat and barley from each *araghaṭṭa*, *i.e.* well with a water-wheel; (7) five *palas* for *peḍḍā* (?); (8) one *viṁśōpaka*[3] coin for each *bhāra* (=2,000 *palas*); (9) ten *palas* from each *bhāra* of articles, such as cotton, copper, saffron, gum-resin (*pura*, *i.e.* *guggulu*), madder, and so forth; and (10) one *māṇaka* for each *drōṇa* of wheat, *mūng*, barley, salt, *rāla*, and such other objects as can be measured. This is what was granted by Vidagdha-

[1] छप्पय ॥ मंडोवर १ सामंत, हुवो अजमेर २ सिद्धसुव । गढ पूंगळ ३ गजमह्ल, हुवो लोद्रवे ४ आप भुव ॥ अल्ह पल्ह अरबद्द ५, भोजराजा जालंधर ६ । जोगराज धरधाट ७, हुवो हांसू पारक्कर ८ ॥ नवकोट किराडू ९ संजुगत, थिर पंवारहर थप्पिया । धरणीवराह धर भाइयां, कोट बांट जू जू किया ॥ १ ॥

[2] Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

[3] [The coin is also mentioned in the Harsha stone inscription of Vigraharāja (above, Vol. II., p. 130) and in the Rājōr inscription of Mathanadēva (*ibid.* Vol. III. p. 264). The forms *viṁśōpaka* and *viśōvaka* occur in the Siyaḍōṇi record (*ibid.* Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]

rāja.[1] Two-thirds of these proceeds were to go to the Jina (Arhat) and one-third to the *guru* Balabhadra as *vidyādhana*, *i.e.* fees for imparting knowledge. The date of the donations made by Vidagdharāja is given in verse 19 to be **Saṁvat 973 in the month of Āshāḍha**, and they were renewed by Maṁmaṭa in **Saṁvat 996 on the 11th of the dark half of Māgha.** The closing verse 21 expresses a wish that these endowments may be enjoyed by the progeny of **Kēśavadēvasūri** as long as the mountains, the earth, the sun, Bharatakhaṇḍa, the Ganges, the Sarasvatī, the stars, Pātāla and the oceans last. The dates are then repeated in ciphers and the inscription closes with the information that it was engraved by the *sūtradhāra* Śatayōgēśvara.

TEXT.[2]

1 — — — — — — — — ॥ विरके ? ⏑ ⏑ — पवे ? [रचासंख्या ?]-
जवस्तव: । परिग्रासतु ना — — परा[र्थस्था ?]पना जिना: [3] ॥१ ते
व:[4] पांतु [जिना] विनामसभ[शे यत्पा]दपद्मोन्मुखप्रेंखासंख्यमयूख[शे]खरन-
खश्रेणीषु विंवो(बिम्बो)दयात् । प्रायैकादशभिर्गुणं दशशती शक्रस्य शुंभदृशां
कस्य स्याद्गुणकारको न यदि वा स्वच्छात्मनां संगम:[5] ॥२
2 ⏑ — ⏑ — न्न — — नासत्करोत्तो?[प]शोभित: । सुसे(शे)[खर] ⏑ —
— लौ मूर्ह्नि रूढो महीभृतां[6] ॥३ अभिवि(बि)भ्रद्रुचिं कांतां साविचीं
[चतु]रा[न]न: । हरिवर्म्मा व(ब)भूवात्र भूविभुर्भुवनाधिक:[7] ॥[४*] सकललो-
कविलोक(च)नपंकजस्फुरदनंवुदवा(बा)लदिवाकर: । रिपुवधूवदनेंदुहृतद्युति:
3 समुदपादि विदग्धनृप[स्तत:][8] ॥[५*] स्वाचार्य्यैर्यो रुचिरवच[नैर्व्वा]सुदेवाभिधा-
नैर्वो(र्बो)धं नीतो दिनकरकरैर्नीरजन्माकरो व [।] पूर्व्वं जैनं. निजमिव
यशो[कारयद्ध]स्तिकुंड्यां रम्यं हर्म्म्यं गुरुहिमगिरे: शृंगसृं(शृं)गारहारि[9] ॥६ दानेन
तुलितव(ब)लिना तुलादिदानस्य येन देवाय । भाग[द्वयं] व्यतीर्यंत
भागश्चा-
4 [चार्यव]र्याय[10] ॥[७*] तस्मादभू[च्छुद्ध]सत्वो(च्चो) मंमटाख्यो महीपति: ।
समुद्रविजयी श्लाघ्यतरवारि: सद्मम्मं(र्म्मि)क:[11] ॥८ तस्मादसम: समजनि [समस्त]-
जनजनितलोचनानंद: । ध[व]लो वसुधाव्यापी चंद्रादिव चंद्रिकानिकर:[12]
॥[९*] भंक्काघाटं घटाभि: प्रकटमिव मदं मेदपाटे भटानां जन्ये राजन्य-
5 जन्ये जनयति जनताजं रणं मुंजराजे । [श्री] . [13] माणे [प्र]णष्टे हरिण
इव भिया गूर्ज्जरेशे विनष्टे तत्सैन्यानां स(श)रण्यो हरिरिव शरणे य:

[1] [It is just possible that items (9) and (10) were added by Maṁmaṭa to what had already been granted by Vidagdha. But the wording of the inscription is so unusual that we cannot be sure of it.—Ed.]

[2] From the original stone. [Paṇḍit Rām Karṇa has kindly sent me an inked estampage for comparison, in which about 10 *aksharas* are damaged at the commencement of most of the lines. But I have not marked these and other damaged letters as doubtful as the Paṇḍit's transcript has been prepared from the original stone.—Ed.]

[3] Metre: Anushṭubh.

[4] The sign for the *upadhmānīya* is —‹.

[5] Metre: Śārdūlavikrīḍita.

[6] Metre: Anushṭubh.

[7] Metre: Anushṭubh.

[8] Metre: Drutavilambita.

[9] Metre: Mandākrāntā.

[10] Metre: Āryā.

[11] Metre: Anushṭubh.

[12] Metre: Āryā.

[13] Here only ा is clear and there are two dots (. .) before it which tempt one to read the word as श्रीमाण; but the formation of the letter श is rather curious in this inscription.

सुराणां व(ब)भूव[1] ॥[१०*] श्रीमद्दुर्ल्लभराजभूभुजि भुजैर्भुञ्जत्यभंगां भुवं
दंडैर्मण्डनश्रीण्डचंडसुभटैस्तस्याभिभूतं विभुः । यो दैत्यैरिव तारक-
6 प्रभृतिभिः श्रीमान्[म]हेंद्रं पुरा सेनानीरिव नीतिपौरुषपरोनैषीत्परां निर्वृतिं[2] ॥
[११*] यं मूलादुदमूलयद्गुरुवलः श्रीमूलराजो नृपो दर्प्पांधो धरणी-
वराहनृपतिं यद्वद्वि(द्वि)पः पादपं । आयातं भुवि कांदिशीकमभिको
यस्तं शरण्यो दधौ दंष्ट्रायामिव रूढमूढमहिमा कोलो महीमण्डलं ॥१२[3]
7 इत्थं पृथ्वीभर्तृभिर्न्नाथ्यमानैः सा — — — सुस्थितैरास्थितो यः । पाथोनाथो
वा विपचात्सप[चां] रि(र)क्षाकांक्षी रक्षणे वद्धकक्षः[4] ॥[१३*] दिवाकरस्येव
करैः कठोरैः करालिता भूपकदंव(ब)कस्य [।] श्रिश्रियंतापहृतोरुतापं यमुन्नतं
पादपवज्जनौघाः[5] ॥[१४*] धनुर्द्धरशिरोमणेरमलधर्म्ममभ्यस्यतो जगा-
8 म जलधेर्ग्गुणो [गु]रुरमुष्य पारं परं । समीयुरपि संमुखाः सुमुखमार्ग्गणानां
गणाः सतां चरितमद्भुतं सकलमेव लोकोत्तरं[6] ॥[१५*] यात्रासु यस्य
वियदीगर्णविधुर्व्विशीर्यात्व(द्व)लात्तुरंगखुरखातमहीरजांसि । तेजोभिरूर्ज्जितमनेन
विनिर्ज्जितत्वाद्वास्वान्विलज्जित इवातितरां तिरोभूत्[7] ॥१६
9 न कामनां मनो धीमान् ध ◡ — ◡ लनां दधौ । अनन्योढार्यसत्का-
र्यभारधुर्य्योर्थितोपि यः[8] ॥[१७*] यस्तेजोभिरहस्करः करुणया शौद्धोदनिः
शुद्धया ।[9] भीष्मो वंचनवंचितेन वचसा धर्म्मेण धर्म्मात्मजः । प्राणेन
प्रलयानिलो व(ब)लभिदो मंत्रेण मंत्री परो रूपेण प्रमदाप्रियेण
10 मदनो दानेन क[र्ण्णो]भवत्[10] ॥[१८*] सुनयतनयं राज्ये वा(बा)लप्रसाद-
मतिष्ठिपत्परिणतवया निःसंगो यो व(ब)भूव सुधीः स्वयं । कृतयुगकृतं
कृत्वा कृत्यं कृतात्मचमु(म)त्कृतीरकृत सुकृती नो कालुष्यं करोति
कलिः सतां[11] ॥[१९*] काले कलावपि किलामलमेतदीयं लोका विलोक्य
कलनातिगतं गुणौ-
11 घं । [पार्थ्वा]दिपार्थिव[गुणा]न् गणयंतु सत्यानेकं व्यधाद्गुणनिधिं यमितीव
वेधाः ॥२०[12] गोचरयंति न वाचो यच्चरितं चंद्रचंद्रिकारुचिरं । वाचस्पते-
र्व्वचस्वी को वान्यो वर्ण्णयेत्पूर्ण्णं[13] ॥[२१*] राजधानी भुवो भर्त्तुस्तस्यास्ते
हस्तिकुण्डिका । अलका धनदस्येव धनाढ्यजनसेविता[14] ॥[२२*] नी-
हारहारहरहास[च्छि]-

[1] Metre: Sragdharā.
[2] and [3] Metre: Śārdūlavikrīḍita.
[4] Metre: Śālinī.
[5] Metre: Upēndravajrā.
[6] Metre: Pṛithvī.
[7] Metre: Vasantatilakā.
[8] Metre: Anushṭubh.
[9] विरामचिह्नमनपेक्षितम्.
[10] Metre: Śārdūlavikrīḍita.
[11] Metre: Hariṇī.
[12] Metre: Vasantatilakā.
[13] Metre: Āryā.
[14] Metre: Anushṭubh.

12 [मां]शुशारि [भ्रा]ल्का[र]वारि [शु?]वि राजविनिर्ज्झराणां । वास्तव्यभव्यजनचित्तसमं
[स]मंतात्संतापसंपदपहारपरं परेषां[1] ॥[२३*] धौतकलधौतकलशाभिरामरामास्तना
इव न यस्यां । संत्यपरेष्यपहाराः सदा सदाचारजनतायां[2] ॥ २५(२४)
समदमदना लीलालापाः प—
13 ⏑ ⏑नाकुलाः कुवलयदृशां संदृश्यंते दृशस्तरलाः परं । मलिनितमुखा
यत्रोद्वृत्ताः परं कठिनाः कुचा निविडरचना नी[वी] बंधाः परं कुटिलाः
कचाः[3] ॥[२५*] गाढोत्तुंगानि सार्द्धं शुचिकुचकलशैः कामिनीनां मनोज्ञै-
र्व्विस्तीर्ण्णानि प्रकामं सह घनजघनैर्द्दैवतामंदिराणि । भ्राजंतेदभ्रशुभ्रा[ख्य]-
14 तिशयसुभगं नेत्रपात्रैः पवित्रैः सत्रं चित्राणि धात्रीजनहृतहृदयैर्व्विभ्रमैर्यत्र
सत्रं[4] ॥[२६*] मधुरा घनपर्व्वाणो हृद्यरूपा रसाधिकाः । यत्रेक्षुवाटा
लोकेभ्यो नालिकल्याद्रिदेलिमाः[5] ॥[२७*] यस्यां सूरिः सुराणां गुरुरिव
गु[रु]भिर्गौरवार्हो गुणौघैर्भूपालानां त्रिलोकीवलयविल-
15 सितानंतरानंतकीर्त्तिः । नाम्ना श्रीशांतिभद्रोभवदभिभवितुं भास[मा]नासमाना
कामं कामं सम[र्था] जनितजनमनःसंमदा यस्य मूर्त्तिः[6] ॥ [२८*] मन्येमुना
मुनींद्रेण [म]नोभू रूपनिर्जितः । स्वप्नेपि न स्वरूपेण समगंस्तातिल-
ज्जितः[7] ॥[२८*] प्रोद्यत्पद्माकरस्य प्रकटितविकटाशेषद्दा(भा)व-
16 स्य सूरिः सूर्यस्येवामृतांशुं स्फुरितशुभरुचिं वासुदेवाभिधस्य । अध्यासीनं पदव्यां
यममलविलसज्ज्ञानमालोक्य लोको लोकालोकावलोकं सकलमचकलत्केवल
संभवीति[8] ॥[३०*] धर्म्माभ्यासरतस्यास्य संगतो गुणसंग्रहः । अभग्नमा-
र्ग्गणेच्छस्य चित्रं[9] निर्व्वाणवांच्छ(छ)ता(ना)[10] ॥३२(३१)
17 कमपि सर्व्वगुणानुगतं जनं विधिरयं विदधाति न दुर्व्विधः । इति
कलंकनिराकृतये कृती यमकृतेव कृताखिलसद्गुणं[11] ॥[३२*] तदीयवचनान्निजं
धनकलत्रपुत्रादिकं विलोक्य सकलं चलं दलमिवानिलांदो[लि]तं । गरिष्ठ-
गुणगोष्ठ्यदः समुददीधरद्वीरधीरुदारमतिसुंदरं प्रथम-
18 तीर्थकृन्मंदिरं[12] ॥३४(३३) [रत्नं] वा रम्यरामाणां मणितारावराजितं । इदं सुखमिवा-
भाति भासमानवरालकं[13] ॥[३४*] चतुरस्र[पद्दज?]नघा[ड्ड]निकं शुभशुक्ति-
करोटकयुक्तमिदं । बहुभाजनराजि जिनायतनं प्रविराजति भोजनधामसमं[14]
॥३६(३५) विदग्धनृपकारिते जिनगृहे-

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[1] Metre: Vasantatilakā.
[2] Metre: Āryā.
[3] Metre: Hariṇī.
[4] Metre: Sragdharā.
[5] Metre: Anushṭubh.
[6] Metre: Sragdharā.
[7] Metre: Anushṭubh.
[8] Metre: Sragdharā.
[9] The correct word is वाञ्छा.
[10] Metre: Anushṭubh.
[11] Metre: Drutavilambita.
[12] Metre: Pṛithvī.
[13] Metre: Anushṭubh.
[14] Metre: Tōṭaka.

19 तिजीर्णं पुनः समं कृतसमुद्धृताविह भवां[बु]धिरात्मनः । अतिष्ठिपत सोप्यथ
प्रथमतीर्थनाथाकृतिं स्वकीर्त्तिमिव मूर्त्ततामुपगतां सितांशुद्युतिं [1] ॥३७(३६)
शांत्याचार्यैस्त्रिपंचाशे सहस्रे शरदामियं । माघशुक्लत्रयोदश्यां सुप्रतिष्ठैः प्रति-
ष्ठिता [2] ॥३८(३७) विदग्धनृपतिः पुरा यदतुलं तुलादे-
20 र्ददौ सुदानमवदानधीरिदमपीपलत्वाद्भुतं । यतो धवलभूपतिर्जिनपतेः स्वयं
सात्म[जो]रघट्टमथ पिप्पलीपप[दकू]पकं प्रादिशत् [3] ॥३९(३८) यावच्छेषशिरस्थमेक-
रजतस्थूणास्थिताभ्युल्लसत्पातालातुलमंडपामलतुलामालंबते भूतलं । तावत्तार-
21 रवाभिरामरमणी[गं]धर्व्वधीरध्वनिर्द्धामन्यत्र धिनोतु धार्म्मिकधियः [स]द्रूपवेलावि-
[धौ] [4] ॥४०(३९) सालंकारा समधिकरसा साधुसंधानवंधा श्लाघ्यश्लेषा ललित-
विलसत्तद्धिताख्यातनामा । सद्वृत्ताढ्या रुचिरविरतिर्दुर्यमाधुर्यवर्या सूर्याचार्यै-
र्व्वरचि रमणीवा-
22 ति[रम्या] प्रशस्तिः [5] ॥४१(४०) ❋ संवत् १०५३ माघशुक्ल१३ रविदिने पुष्यनक्षत्रे
श्रीरि(ऋ)षभनाथदेवस्य प्रतिष्ठा कृता महाध्वजश्चारोपितः ॥ मूलनायकः ॥
नाहकजिंदजसशंपपूरभद्रनागपोचि[स्व]श्रावकगोष्ठिकैरशेषकर्म्मक्षयार्थं स्वसंता-
नभवाब्धितर-
23 [णार्थं च] न्यायोपार्ज्जितवित्तेन कारितः ॥छ॥ परवादिदर्प्पमथनं हेतुनय-
सहस्रभंगकाकीर्ण्णं । भव्यजनदुरितशमनं जिनेंद्रवरशासनं जयति [6] ॥[१*]
आसीद्धीधनसंमतः शुभगुणो भास्वत्प्रतापोज्व(ज्ज्व)लो विस्पष्टप्रतिभः प्रभा-
वकलितो भूपोत्तयां(मां)गार्च्चितः । योषित्पी-
24 नपयोधरांतरसुखाभिष्वंगसंलालितो यः श्रीमान्हरिवर्म्म [7] उत्तममणिः सद्वंशहारे
गुरौ [8] ॥[२*] तस्माद(द)भूव भुवि भूरिगुणोपपेतो भूपप्र[न्नू]तमुकुटार्च्चित-
पा[द]पीठः । श्रीराष्ट्रकूटकुलकाननकल्पवृक्षः श्रीमान्विदग्धनृपतिः प्रकट-
प्रतापः [9] ॥[३*] तस्माद्भूप-
25 गणा ◡ — ◡ ◡तमा [कीर्त्तेः] परं भाजनं संभूतः सुतनुः सुतोतिमतिमान्-
श्री(च्छ्री)मंमटो विश्र(श्रु)तः । येनास्मिन्निजराजवंशगगने चन्द्रायितं चारुणा
तेनेदं पितृशासनं समधिकं कृत्वा पुनः पाल्यते [10] ॥[४*] श्रीवलभद्राचार्यं
विदग्धनृपपूजितं समभ्यर्च्य । अ(आ)चंद्रार्कं यावद्दत्तं भवते मया

[1] Metre: Pṛithvī. Though the reading of the original is भवांबुधि°, the metre requires भवांबुधे°.

[2] Metre: Anushṭubh.

[3] Metre: Pṛithvī.

[4] Metre: Śārdūlavikrīḍita.

[5] Metre: Mandākrāntā.

[6] Metre: Āryā.

[7] The word in verse 4 *supra* is Harivarman, while here it is Harivarma only.

[8] Metre: Śārdūlavikrīḍita.

[9] Metre: Vasantatilakā.

[10] Metre: Śārdūlavikrīḍita.

26 ⏑ ⏑ — [1]॥[५*] [श्रीहस्ति]कुंडिकायां चैत्यगृहं जनमनोहरं भक्त्या । श्रीमद्बलभद्रगुरोर्य्यद्विहितं श्रीविदग्धेन [2] ॥[६*] तस्मिन्लो(न्नो)कान्समाहूय नानादेशसमाग[तान्] । आचंद्रार्क्कस्थितिं यावच्छासनं दत्तमक्षयं [3] ॥[७*] [रू]पक एको देयो वहतामिह विंशतिः प्रवहणानां । धर्म्म-
27 ⏑ — — — — ⏑ ⏑ —क्रयविक्रये च तथा [4] ॥[८*] संभृतगंत्र्या देयस्तथा वहंत्याश्च रूपकः श्रेष्ठः । घाणे घटे च कर्षो देयः सर्व्वेण परिपाट्या [5] ॥[९*] श्री[भट्ट]लोकदत्ता पत्राणां चोल्लिका त्रयोदशिका । पेल्लकपेल्ल-कमेतद्द्यूतक[रैः] शासने देयं [6] ॥[१०*] देयं पलास(श)पाटकमर्यादावर्त्तिक-
28 ⏑ — — — । प्रत्यरघ[ट्टं] धान्याढकं तु गोधूमयवपूर्ण्णं [7] ॥[११*] पेड्डा च पंचपलिका धर्म्मस्य विंशोपकस्तथा भारे । शासनमेतत्पूर्व्वं विदग्ध-राजेन संदत्तं [8] ॥[१२*] [कर्प्पा]सकांस(स्य)कुंकुम[पुर]मांजिष्ठादिसर्व्वभांडस्य । [द]श दश पलानि भारे देयानि विक-
29 ⏑ — — —[9]॥[१३*] आदानादेतस्माद्भागद्वयमर्हतः कृतं गुरुणा । शेषस्तृतीय-भागो विद्याधनमात्मनो विहितः [10] ॥[१४*] राज्ञा तत्पुत्रपौत्रैश्च गोष्ठ्या पुर-जनेन च । गुरुदेवधनं रक्ष्यं नोपे[क्ष्यं हितमि(मी)प्सुभिः] [11] ॥[१५*] दत्ते दाने फलं दानात्पालिते पालनात्फलं । [भक्षितो]पेक्षिते पापं गुरुदे-
30 [वधने]धिकं [12] ॥[१६*] गोधूममुद्गयवलवणराल[का]देस्तु मेयजातस्य । द्रोणं प्रति [13]माणकमेकमत्र सर्व्वेण दातव्यं [14] ॥[१७*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [15] ॥[१८*] रामगिरिनंदकलिते विक्रमकाले गते तु शुचिमा[से ।]
31 [श्रीम]द्बलभद्रगुरोर्व्विदग्धराजेन दत्तमिदं [16] ॥[१९*] नवसु शतेषु गतेषु तु षण्णवतीसमधिकेषु माघस्य । कृष्णैकादश्यामिह समर्थितं मंमटनृपेन(ण) [17] ॥[२०*] यावद्भूधरभूमिभानुभरतं भागीरथी भारती भास्व[द्धा]नि भुजंगराज-भव[नं] भ्राजद्भवांभोधयः । ति[ष्ठं]-
32 [त्यत्र] सुरासुरेंद्रमहितं [जै]नं च सच्छासनं श्रीमत्केशवसूरिसंततिकृते तावत्प्र-भूयादिदं [18] ॥[२१*] इदं चाक्षयधर्म्मसाधनं शासनं श्रीविदग्धराज्ञा(जेन) दत्तं ॥ संवत् ९७३ श्रीमंमट[राज्ञा(जेन) समर्थि]तं संवत् ९९६ ॥ [a conch] सूत्रधारोद्भव[शत]योगेश्वरेण उत्कीर्ण्णेयं प्रशस्तिरिति ।

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[1] and [2] Metre: Āryā.
[3] Metre: Anushṭubh.
[4] to [10] Metre: Āryā.
[11] and [12] Metre: Anushṭubh.
[13] Known as māṇī in Mārwār.
[14] Metre: Āryā.
[15] Metre: Anushṭubh.
[16] and [17] Metre: Āryā.
[18] Metre: Śārdūlavikrīḍita.

No. 4.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By Rai Bahadur Hira Lal, B.A.; Nagpur.

The subjoined inscription was found at **Kuruspāl**, a village in the Bastar State, by Rai Bahādur Dīwān Baijnāth, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archæological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipher the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnāth from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3′ 8″ × 2′ on the stone, which in its present mutilated form measures 5′ 3″ × 2′ 4″. These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1″, but many of them are worn out. They belong to the **Nāgarī** alphabet, those appearing in the antiquated form being *i*, *ē*, *cha*, *ṇa*, *dha*, *bha*, *ra*, *śa*, and *sa*. The language is **Sanskṛit**, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The *birudas* or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Naḍagām plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a *liṅga*, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.[1]

The inscription records the grant by king **Sōmēśvaradēva** of a village whose name cannot be made out, but from the boundaries it appears that to its south was the **Indranadī** and to its east a village named **Āraṅgā** and to the west **Kapālika**. The name of the village to the north is also not clear. The *birudas* of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the **Narāyanpāl**[2] inscription with a few additions and variations. They state that the king belonged to the **Nāgavaṁśa** and to the **Kāśyapa** *gōtra*. He had a **tiger crest** and **snake banner** and acquired sovereignty of **Chakrakūṭa** through the favour of the goddess **Vindhyavāsinī**. In connection with the last *biruda* I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūṭa lay somewhere near the present capital of **Bastar**. The personal eulogy of the king who is styled **Mahārājādhirāja Paramabhaṭṭāraka Parmēśvara**, informs us that Sōmēśvara was the son of **Dhārāvarsha**, whose grandson was **Kanharadēva**.[3] The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

[1] Above, Vol. IX. p. 161.

[2] *Ibid.* p. 311.

[3] [This statement refers evidently to the Kanharadēva mentioned in l. 7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in l. 11, in view of the fact that a king named Nāgatidēva is introduced in l. 9. Again, there is no necessity to mention the grandson of Dhārāvarsha in l. 7, as the record belongs to the time of his son Sōmēśvara. But as the inscription is considerably damaged, the question must be left to be decided by future researches.—Ed.]

know it from the Narāyanpāl inscription.[1] The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, those quite clear being **Uḍra, Lañji, Ratnapura, Lemṇa, Vēṅgi, Bhadrapattana,** and **Vajra.** Owing to the mutilated state of the record it is not certain whether **Sōmēśvara** claimed to have conquered them, but one implication is plain, *viz.* that they were his rivals. In verse 8 it is stated that, having killed the powerful king **Madhurāntaka** in battle and having put other kings to trouble, he became, as it were, a junior Nārāyaṇa by imitating the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vēṅgi and subjugation of Bhadrapattana and Vajra, his greatest exploit apparently being the killing of Madhurāntaka. From his **Rājapura** plates[2] the latter appears to have occupied **Chakrakūṭa,** of which **Sōmēśvara** claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vēṅgi like the great Arjuna who fired the Khāṇḍava forest.' This was at the most a tit for tat, as we find Chakrakūṭa itself burnt several times by the kings of the countries on the other side of the Gōdāvarī (see above, Vol. IX. p. 179). Vēṅgi was the country between the Gōdāvarī and the Kṛishṇā,[3] and our inscription mentions the name of **Vīrachōḍa,** who, as we know from other sources, was the viceroy[4] of this country appointed by his father. Sōmēśvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that **Sōmēśvara** took 6 lakhs and 96 villages of the **Kōsala** country. Of course Kōsala here refers to **Mahā-Kōsala or Dakshiṇa-Kōsala** which extended from the confines of Berar to Orissa and from Amarakaṇṭaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Sōmēśvara ever became king of that country. It is possible that he may have raided a part of Kōsala and may have held it in his possession until driven out again. This surmise seems to be supported by **Jājalladēva's**[5] inscription dated 1114 A.D. Jājalladēva was king of Dakshiṇa-Kōsala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Sōmēśvara, having slain an immense army.' No details are given as to who Sōmēśvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narāyanpāl[6] epigraph, which is dated 1111 A.D., explicitly mentions that **Kanharadēva** became king on the death of Sōmēśvara, and we know from the Bārsūr[7] inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Uḍra to be the old name of **Orissa,** Lañji,[8] a well-known tract in the district of **Bālāghāt,** Ratnapura, the capital of the **Haihayas** in Dakshiṇa-Kōsala, and Vēṅgi, the country between the Gōdāvarī and Kṛishṇā. Lemṇa may be **Lavana,** the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, *viz.* Vajra and Bhadrapattana, are interesting. Vajra or **Vayirāgaram** is mentioned in Tamil literature and inscriptions.[9] The earliest reference to Vajra is perhaps in the Tamil poem *Śilappadigāram*[10] which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the **Chōḷa** king Karikāla

[1] Above, Vol. IX. p. 315 f. [2] *Ibid.* p. 174.
[3] See *Ind. Ant.* Vol. VI. p. 63, and above, Vol. IV. p. 36. [4] *South-Ind. Inscr.* Vol. I. p. 51.
[5] Above, Vol. I. p. 38. [6] Above, Vol. IX. p. 161, *et seq.* [7] *Ibid.* p. 162 f.
[8] [Lañjikā is mentioned along with Vairāgara in the Ratnapur inscription of Jājalladēva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]
[9] See *South-Ind. Inscr.* Vol. III. pp. 132 and 140 and Vol. II. p. 235.
[10] *The Tamils 1800 Years Ago,* p. 208.

was on terms of friendship with the kings of **Vajra, Magadha, and Avanti.** How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with **Chakrakōṭa** or **Śakkarakkōṭṭam,** and since I have localised the latter in Bastar, it will now be easy to see why Vayirāgaram must be **Wairāgarh** which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls **Sōmēśvaradēva the lord of Chakrakūṭa,** and the happy quibble which the composer of our inscription has introduced in regard to the name Vajra[1] referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairāgarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the *Āin-i-Akbarī*[2] testifies :—'Kallam[3] is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamīndār named Babjeo of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. **Birāgaṛh which has a diamond mine** and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. **Wild elephants abound.**' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that **Rājēndra-Chōḷa** (Kulōttuṅga I.) carried off **many herds of elephants from Vayirāgaram** mentioned in the Tiruvoṟṟiyūr inscription.[4] This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairāgarh having been a capital of ruling kings, it is furnished by its ancient remains[5] and the strong local tradition[6] according to which a line of **Mānā** kings held sway for some time. **Mānā or Mānī** is a semi-aboriginal caste, whose origin is obscure. They say that they came from Mānikgarh in the Nizām's Dominions and my belief is that they were a branch of the Nāgavaṁśī kings who worshipped Durgā under the name of **Māṇikyadēvī.**[7]

[1] It may be noted that the correct name of Wairāgarh is Vajrākara, which means 'diamond mine' and has nothing to do with *garh* or fort. The real meaning having been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cunningham's *Reports*, Vol. VII. p. 127).

[2] Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmāns knew of the Wairāgarh diamond mines. In the *Burhān-i Ma, āsir* from which Major J. S. King has compiled a history of the Bahmanī dynasty, it is stated that in the year 879 (A.D. 1474) Sulṭān Muḥammad Shāh II. sat in state on the throne and gave a public audience to the *amirs* and nobility and in elegant language explained as follows:—"The announcers of news have informed me that the district of Wairagaḍh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shall be brought into the possession of the servants of this court; and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Ādil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (*Ind. Ant.* Vol. XXVIII. p. 286).

[3] Now in the Yeotmal district of Berar. It is quite close to Chāndā.

[4] *South-Ind. Inscr.* Vol. III. pp. 133-4.

[5] Cunningham's *Reports*, Vol. VII. p. 127.

[6] Col. Luis Smith's Settlement Report of Chāndā District (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Gonds conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Gonds could not have come into possession of Chāndā until the 13th or 14th century A.D.

[7] See for instance above, Vol. III. p. 318, where Sōmēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Māṇikyadēvī.' See also Elliott's Report on the Dependency of Bastar (1861), page 13, where he says that the present family of Bastar Rājas were worshipping the goddess 'Mānkeshwaree' before they came to Bastar and that on their coming here she assumed the name of 'Dunteshwaree' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Māṇikyadēvī of the Nāgavaṁśis became the Dantēśvarī of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted, mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe. Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairāgarh who are mentioned in the Ratanpur inscription of Jājalladēva[1] (dated 1114 A.D.) as paying tribute to the Haihayas of Dakshiṇa-Kōsala. The reference to **Bhadrapattana**, which is merely a variant of **Bhadrāvati** for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairāgarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, *viz.* that the present **Bhandak** is the old **Bhadrāvati**.[2] Our inscription mentions Bhadrapattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrapattana except Bhandak, which is only about 70 miles from Wairāgarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadrāvati. It once enjoyed the celebrity of being the capital of Mahā-Kōsala and it was this place which **Hiuen Tsiang** visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Ārangā and Kapālika I am unable to trace, but Indranadi is the present **Indrāvati**, about a mile from Kuruspāl which flowed through **Chakrakūṭa**. The modern representative of Chakrakūṭa is probably Chitrakūṭa which may be a corruption of the older name.

TEXT.[3]

1 [७[4]]॥ स्वस्ति [॥*] सहस्रफणामणिकिरणनिकर[ावभासु]रनागवंशो[द्भ]-
[वभोगावती*]-

2 पुरवरेश्व[र]श्रीमत्काश्यपगोत्राणां [।*] नाग[ध्व]जविज[य*]घो[ष]ण-
प्रकटीकृ[तसवत्सव्या*]-

3 घ्रलांच्छनप्रदर्शनमात्रवशीकृतविश्ववि[श्वं]भ[राणां[5] ।] मातापि[तृ]प-
[दसेविमहे*]-

4 [श्वर]चरणशुश्रूषातत्पराणां[6] । विक्रमा[क्रान्त]सकलरिपुनृपति[कि]रीट-
को[टिप्रभा*]-

5 [मयूख]द्यो[ति]तामलचरणकमलानां । [श्र]क्षिचय[सं]पं[ना]नां । श्रीविं[ध्य]-
वा[सि]नी[देव्याः*][7]

6 [प्रस]ादासादितचक्रकूटाधीश्वराणां [।*] कुलमलंकरि[ष्णुः] ॥ — — — —
[सहस्रं] — ◡ — –

7 ◡ ◡ [मा दिशः] । निखिलाः स[म]भू[द्वारावर्षनामा] नरे[श्व]रः[8] । [१*]
[पौत्रो][9] कन्हरदेवो [10]भूत्त[स्य] [राज्ञो*]

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[1] Above, Vol. I. p. 33. Note that the spelling of the name here is Vairāgara and not Wairāgarh.

[2] *Ind. Ant.* 1908, p. 208, footnote 19.

[3] From impressions supplied by Mr. Baijnath and Mr. Venkoba Rao (No. 257 of the Madras Epigraphical collection for 1908).

[4] Perhaps this symbol is intended to represent the mystic syllable *ōm*.

[5] Read °वशी°.

[6] Read °शुश्रूषा.°

[7] [The word in brackets is, more likely, चण्ड्याः—Ed.]

[8] Metre : Anushṭubh.

[9] [The syllables in brackets look like पात्र—Ed.]

[10] [The letter ण looks like प in the original.—Ed.]

8 [नृपो]त्त[म]: । [वि]श्वामित्र: [रणेशू]र: [सुवा?]न[1]द्विजमित्रक[:[2] ।]
[२*] [सम]स्तस्य प्र[शांतस्य] — ◡ — —

9 निधान्नृप: । [य]स्ता [न]ागतिद्देवोस्तसमस्तारिर्व्वु[धस्तु]त:[3] । [३*]
त[स्या]मर्षविसृष्टवाण[त] ◡ — —

10 पादितारातिक: स्वर्ग चा[त्म]जने प्रवर्द्धयति य: संकंमलंभूतले[4] । कर्पत्येव[5]
म[हे][श्वरस्य*]

11 ◡ ◡ ◡[स्य]ा[दर्थ]संपूरके[6] धारावर्षनरेश्वर: समसुदादश्वारिवर्षायत:[7] [।] [४*]
[राज्ञीगुण्ड*]-

12 महा[देव्या: जा]त: [सो]मेश्वरो नृप: । योध्ये न योधवद्[व्या] [8]नसवर्षो
नृपेण [स:[9] ।] [५*] — — — ◡

13 ◡ — ◡ — ◡ ◡ ◡ — — — ◡ — — ◡ — । [10]चोणीशोच कुम[ा]र-
कादुपगत: [11]स्वामो ◡ — — ◡

14 त: । दे[व][:*] [श्रीप्र]तिगंड[भै]रव इति ख्यातिं नृपालंभ[नाद्]द्रात्मेति च राज-
भूषण [इ][ति*] — — ◡

15 — — तले[12] । [६*]उड्ड्रायमद्वि[षा]ग्रमहेस:[13] वीरचोड[न्ट]प[सं]वर-
काम: । लिम्णधा ◡ ◡ ◡ —

16 [पग]चक्रो [लं]जिरत्नपुरपद्ममहेभ:[14] ।[७*] निहत्य वीरो[15] मधुरांतकं
नृपं महावलस्तं [मधुरा*]-

17 निभं रणे । [16]तचादंद्दत्वा नृपतीनिवासुरान्कुमारनारायणतामुपागत:[17]
।[८*] ◡ — [न*]-

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[1] [वि]श्वामित्र[धात्रे]श:(°चौश:) सुधात° seems to be the reading intended.—Ed.]

[2] Metre: Anushṭubh. Reading very doubtful.

[3] Metre Anushṭubh. *Ślōka* unreadable.

[4] [Perhaps संकर्षणाभो रणे is intended.—Ed.]

[5] [The two syllables त्येव look like त्यसु.—Ed.]

[6] [रके is more likely रको.—Ed.]

[7] Metre: Śārdūlavikrīḍita, but portions of the verse illegible. [Read, perhaps, समभ[वत्]दुष्टारिवर्षा. त:—Ed.]

[8] [The syllables नस look like माग in the original.—Ed.]

[9] Metre: Anushṭubh, but the second half of the *ślōka* could not be made out properly.

[10] [Perhaps चोणीशाच is intended.—Ed.]

[11] [The first four syllables are perhaps to be read साम्राज्यल°—Ed.]

[12] Metre: Śārdūlavikrīḍita. Very illegible.

[13] Read महेश: [The original seems to read उड्ड्रायमदनो[व]महेसो.—Ed.]

[14] Metre: Svāgatā.

[15] [The second letter does not look like रो.—Ed.]

[16] Read तचार्दयित्वा.

[17] Metre: Vaṁśastha.

18 दीतट[द]ये विभाति राजहंसवत् । स वेगिदेशखांडवं व्यदीपयत्किरीटिवत्[1]
।[८*] — ◡ —

19 [मं]पुरभद्रपत्तनाहार्यैवज्रमपि[2] वज्र[भेद]कः । [3]वज्रसंभवपुराटवीदवोभाति
[सो]मन ◡ — [म*]-

20 होतले[4] । [१०*] लचाष[ड्ढं] षण्णवत्या समेतं ग्रामाणां यः कोसला-
नामहार्षीत् । वो . चार्यः — ◡ —

21 . विचार्यो देवाचार्यः [सो]यंमातेजसार्यः[5] । [११*] एवमादिगु[ण]-
गणालंकृतो महाराजा[धि][राजपर*]-

22 मेश्वरपरमभट्टारकः श्रीसोमेश्वरदेवः कदाचिदथ . प्रायं मरणनिमित्तकं
[दंडं] . . . .

23 [तोन]विहितं चक्रकूटे अना[दि]परंपरया वर्त्तमानं भ्रा[खदृ]ष्ट्रा समव[स्थितं]
म[हा]र्थं . . . . . .

24 नानादे[श]कां चा[तु]तवानकां [स्था]निनि . त् । नाम[नी] लिख्यते
श्रीपति . . । श्रीधर । म . . . .

25 [श्री]मा[ध]व । धाधो गोविंदु । जजा । गा[गू] । . पति
राउ । सावे । आहु[ड] । [विंकपु । वरहृदि] . . .

26 [गाद्या धान] । प[थ]णाहाराद्दिल । हरदेव । के[स]व । चो[कु]म ।
देदू । माधव । श्रीध[र] । [सुपटु] . . . .

27 . . . . . . [कलाल]वाडो । तेलिवाडो । [कुम्ह]रवाडो । परियटवांडो ।
चमार[वाडो] । [छिपावाडो] . .

28 [वाडो] । [मो]चिवाडो । कंसारवाडो । एव[मा]दिकान्वणिग्वरान्ब्रा[ह्म]णान्
आहूय[6] दत्तवान् . . . . . .

29 . . . . . . [र]त[रं स्था]नांच शुल्कं नास्ति पटिकुदवं [नास्ति] इत
उ[त्त]रं [मयि कि] . . [कहुविल] . . . . .

30 . . . . . . [मघनप ग्रा]मः पूर्व्वस्यां दिशि आरंगा । दक्षिणस्या-
मिं[द्र]नदो । प्र[ती]च्यां क[पालिक] . . . .

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[1] Metre: Pañchachāmara.

[2] Ungrammatical, but probably put in this form for metrical purposes.

[3] [The reading कंज° instead of वज्र° is not improbable.—Ed.]

[4] Metre: Rathōddhatā.

[5] Metre: Śālinī.

[6] It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brāhmaṇas, when the grant was made.

31 . . . . . . [नि]ग्राम: एतन्मध्ये य: कश्चिद्देशांतरीय . . [क: भा]ग-
युक्त: . . . क: . . .
32 . . . [तिष्टति] स सर्वोदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्म: । अत्रा-
[र्थे] साक्षिण: [म]हाप्रधान: क . . . . .
33 . . . [मददंना]यक: [रा]मन: संधिविग्रहिनायक: [मा]न[व]साह [अ]धि-
पतिराउत: [व]स . . .
34 . . . . . . [लिखिता] सर्व्वशास्त्रार्त्थपार[गतंदुपुतं]भट्टोपा[ध्याय] . . .
श्रीसोमे[श्वर] . . . .
35 मं यो रचति तस्यापि म[ह]देव पुण्यं । वहुभि[र्वे]सुधा दत्ता राजभि:
सगरादि[भि:] [। यस्य य*]-
36 [स्य*] यदा भूमिस्तस्य तस्य तदा [फ]लमिति । [१२*] यस्तु नाश्रयति
स [प्रया]गवाराणस्यादि . . . .
37 . . . . [ष] ब्राह्मणवधादि पातकं प्रा[प्नु]वंति [।*] स्वद[त्तां] परदत्तां
वा यो हरेत वसुंधरां [।*] [ष][ष्ठिं वर्षस*]-
38 हस्राणि विष्ठायां जायते [क्र]मि: ॥ [१३*] रण[ध]वलरूपकारेण
त्स्कीरितं ॥
39 . . . . साधु . . . .

No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI OF THE TIME OF SOMESVARADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspāl is a village about a mile off from Narāyanpāl[1] and 22 miles from **Jagdalpur**, the capital of the **Bastar** State. The name is probably a corruption of Kṛishṇapura as Narāyanpāl is of Nārāyaṇapura. The place contains numerous ruins, among which there is a tank called **Rānī Tarai.** The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Dīwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.[2] The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god **Kāmēśvara** (Śiva) referred to in the inscription. Both these inscriptions record the grant of land near **Kalamba** (now untraceable), and the gift was made in both cases by queen **Dhāraṇa-Mahādēvī,** who was apparently the consort[3] of **Sōmēśvaradēva.** This Dhāraṇa-Mahādēvī is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by **Guṇḍa-Mahādēvī.** It is worthy of note that some names of the recipients mentioned

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[1] See above, Vol. IX, page 161.

[2] The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

[3] It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance **Mahāṇaka Dēvadāsa**) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of **Nārāyaṇapura** and **Ṭēmarā**, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the **Narāyanpāl** record of Śaka 1033. Both say that they were issued during the reign of **Mahārājādhirāja Sōmēśvaradēva**, who had of course died prior to Śaka-Saṁvat 1033. Neither of them is dated, but on the tank slab I have read the name of the *saṁvatsara* as Saumya, which prior to Ś. 1033 fell in **Ś. 991.** It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradēva is stated to be born of the **Nāga** race and has all the *birudas* attached to his name as in the Narāyanpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the **Bastar** branch of **Sinda** kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6′ 10″ × 2′ 2″ and the writing consisting of 26 lines covers 3′ 4″ × 2′ 1″. On the top is a *liṅga* in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an obscene imprecation explained in the text.

The fragmentary slab is 49″ long and 15″ or 16″ broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27″ and breadth 15″. The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one **Dāmōdara Sūtradhāra**. The average size of the letters which are **Nāgarī** is 1½″. The language is bad **Sanskṛit** with the exception of the stereotyped *birudāvali*. The noticeable orthographical peculiarity is that in some places *ja* is used for *ya* as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is 1½″.

TEXT.[1]

A.—Tank Slab.

1 Ōṁ[2] svasti [||*] Sahasra-phaṇā-maṇi-kiriṇa[3]-nikar-āvabhāsva-[4]
2 ra | **Nāga-vaṁśōdbha[va]** | **Bhōgāvati-[pu]ravarēsvara** |[5] **savatsa-**
3 **vyāghra-lāṁ(ñ)chhana** [|] **Kāsyapa-gōtra** | p[r]akaṭita-vijaya-
4 **ghō[sha]ḥ** [|*] viśva-[viśva]ṁbha[rē*][ś]vara[6] [|*] **parama-māhēśvara pi(pa)ra-**[7]
5 **ma-bhaṭṭārakaḥ** [|] **mahā-mahēśvara-ohi(cha)raṇa-kaṁ(ñ)ja-kiṁ(ñ)jalka-**
6 pu[ṁ](ñ)ja-pi[ṁ](ñ)jaritta[8]-bhrama[r]āyamānaḥ[9] **śrīmad-Rājabhūshaṇa-**
7 **mah[ā]rājā[ddhi]rāja-śrī-Sōmēśvaradēvapād-ānuka[lyā]ṇa-vija-**
8 **ya-rājyē** | **saṁvat-Saumya(myē)** | svasti Gaṁg[ā][10]-jala-dhauta[11]-paramapavitr[ī] ja-

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[1] No. 254 of the Madras Epigraphical collection for 1908.

[2] Expressed by a symbol.   [3] Read °*kiraṇa*.°   [4] Read °*bhāsu*°.

[5] [In the original this punctuation looks like a mark of length added to *ra*.—Ed.]

[6] [The original seems to show a doubtful *visarga* after the syllable *bha* but *not* a *ra*. It may, however, be the first portion of the conjunct consonant *śva*.—Ed.]

[7] [What looks like *pi* may consist of a vertical stroke of punctuation and *pa*.- -Ed.]

[8] Read *-piñjarita-*.   [9] Read °*māṇaḥ*.

[10] The original has both the *anusvāra* and the conjunct *ṅga*.—Ed.]

[11] [*Dhauta* is very doubtful. The actual reading seems to be *dharas*.—Ed.]

9 [ga]dēkamātā | śrīma[t]-Sōma[la]-mahādēvi | dvitīya **[Dh]āra[ṇa]-**
10 **[ma]hādēvi** | tasy[ā] dharma[ḥ*] | [1]**Kalaṁmva**-[sa]mīpas[th]ā bhūmī dattaṁ | dē-
11 va-**Nāmē[sva]ras[ya]**[2] akarēṇa | sarvvavā[dh]āparihārēṇa[3] | paṁṇḍi[ā] **Taṭṭā-**
12 **katala Ma[ha]ṇaka** dēvadāya-[samaṁ]kṛit[ā] bhūmi[r*] = dēvasya dattaṁ[4] | jasya[5]
13 [ya]sya jadā bhūmī | tadā[6] tasya tadā phalaṁ | shashṭhiṁ varisha[7]-sahasrā[ṇi]
14 s[v]argē mōdaṁti bhūmidā[8] | mahā[na]gaṇrē[9] **Ṭē[ma]rādhi** datta[ḥ] [|*] [s]āri[10] [nā]-
15 yaka **Dhāthi** | Nāyaka [Pragiḍā] **Kāmaṭhi** | **Mōvaṇarāṇā** | **Doṇ[ṭayo]**
16 . samasta dharmadhi[ka]ḥ **Visuvā** | **K[ō]ri** | dēva-**Kāmēśvarasya** da[ta]ḥ[11]
17 grāma-nāyakaḥ **Aṭava[ṇṇi]** | mahā-parivra[12]-**Paṁṇḍita-Sōma** | **[Sa]ma-**
18 **[ṭṭa]maṇa**[13] | nāyaka-**Gayādhara**[14] | **Sādhu-Maidhara** | **Sādhu-Āmadēva** | **Ji[ṇa]-**
19 **[grāma ?]** **Sādhu-Sōmaṇa** | **Sidhu**[15]-**Dē[v]u** | **Sādhu-Sōmā** | **Sādhu-Sahadēva** **[Siṁ]-**
20 **gha-[ma]hājana** | **Janōjanita** | **Suki** nāyaka **Kānama** | upari-
21 . maha-**Yugidarapa-ēkamaḥ** (?) | **Nārāyaṇapura**-vāsika | **Bhami** .
22 **gā** sā[dhu] | **Vighna Bhoi** | **Palavā Bhoi** | **Sēṭhi Mabaṇḍa** | **Vrahmaugha-**
23 sādhu-**Bhimaḥ** sarga-ga[k]ōṁ[16] tasya su[tt]aḥ[17] **Dēdu** li[khaṁ]taṁ[18] | **Hisyāndi** ?
24 . .[ṁ vā] madhikākshara vā sarvva pa[ti]paṇṇamasu[19] | maṁ[ga]la mahā śri
25 jo[20] an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari[21] mātā |
26 [u]tkiritaṁ sū[tr]adhārī **Dāmōdara** | pajya[ṁ] rachita **Tikama** . .

TRANSLATION.

Oṁ! Hail! In the **[Saumya-saṁvatsara]**, during the auspicious (and) victorious reign of His Majesty the prosperous **Rājabhūshaṇa Mahārājādhirāja**, the glorious **Sōmēśvaradēva**, who was born of the race of the **Nāga** (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of **Bhōgāvatī**, the best of cities, whose crest is a tiger together with a calf, who belongs to the **Kāśyapa**-*gōtra*, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of **Mahēśvara** (Śiva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great **Mahēśvara**:—

Hail! **[Sōmala]-mahādēvi**, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen ?) (was) **Dhāraṇa-Mahādēvi**; her gift: the land situated near **Kalamba** was given to the god **[Kā]mēśvara** free of taxes and all encumbrances. (By ?) Paṇḍi[ta] **Taṭṭākatala-Mahaṇaka**, the land having been made a *dēvadāya* was bestowed on the god.

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[1] Read *Kalamva-samīpasthā bhūmir-dattā;*
[2] Read *Kāmēśvarasya;* see line 16.
[3] Read °*bādhā.*°
[4] Read *dattā.*
[5] Read *yasya.*
[6] Read *yadā bhūmis-tasya.*
[7] Read *shashṭiṁ varsha-.*
[8] Read *mōdati bhūmidaḥ.* This couplet is made of the first half of one and the second half of another oft-quoted imprecatory verse.
[9] Read *mahānagarē.*
[10] Perhaps *sākshi* is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.
[11] Read *dattaḥ* or *dāsaḥ.*
[12] Read °*parivrājaka-.*
[13] Possibly *bhaṭṭamaṇi* or *maṭhamaṇi.*
[14] Probably a Sanskṛitised form of the very prevalent name Gajādhara, a corruption of Gadādhara (a name of Vishṇu). This name occurs in the Paṭṭadakal inscription of Kīrtivarman II. in the form of Gayāddhara, which Dr. Fleet supposes to be intended for Gaṅgādhara. See above, Vol. III. p. 5, footnote 19.
[15] Perhaps *sādhu-.*
[16] Read *svargagatō*(?).
[17] Read *sutaḥ.*
[18] Read *likhitaṁ.*
[19] Perhaps *hīnāksharaṁ vā adhikākṣharaṁ vā sarvaṁ pratipannam=astu* is intended.
[20] Read *yaḥ.*
[21] Read *sūkarī.*

Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]

L. 14. Witnesses resident in(?) the great city of Ṭēmarā are :—

Nāyaka Dhāthī, Nāyaka Pragiḍā Kāmaṭhi, Mōvaṇaraṇā, Doṇṭayō, Visuvā, the magistrate of the whole (state), Kōrī, Nāyaka Aṭavaṇṇi of the village given to god Kāmēśvara, Mahāparibr[ājaka][1] Paṇḍita Sōma, Samaṭṭamaṇa, Nāyaka Gayādhara, Sādhu[2] Maidhara, Sādhu Āmadēva, Jiṇa[3]grāma Sādhu Sōmaṇa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṁgha Mahājana,[4] Janōjanita, Suki Nāyaka Kānama. The above . . . .
. . . (The witnesses) resident in **Nārāyaṇapura** (are): Bhami . gā-Sādhu, Vighna Bhoi, Palavā Bhoi, Sēṭhi[5] Mahaṇḍa, Brahmaugha-Sādhu Bhīma having gone to heaven, his son Dōdu(?) (held the pen [6]?). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by **Dāmōdara Sūtradhāra**; verse composed (by) Tikama . .

B.—Fragmentary Stone.[7]

1 . . . [ma]hā-Ma[8] . . . .
2 . . kiñjalka-puṁ[9] . . . . .
3 . bhramarāyam[āṇa] . . . .
4 śrīmad-**Rājahbhūshaṇa**[10] . .
5 [r]ājādhirāja śrīma[11] . . .
6 śvaradēva-pād-ānukal[y]āṇa-vi[ja]-
7 ya-rā[jy]ē | svasti Gaṁgā-jala-dhau[ta]-
8 jagadēkamātā rāṇī **Dhāraṇa-**
9 **mahādē[v]i** dharmma[daksha[12]] **Kalēmva-**
10 samipasthā[13] bhūmi[ḥ*] pradataṁ[14] dē-
11 va-śrī-**Nāmēśvarasya**[15] | sarvva-
12 vādhā[16]-parihārēṇa akar[ē]-
13 ṇa [|*] jasya[17] yasya jadā[18] bhūmi[19]
14 tasya tasya pālayati[20] jo[21] a-
15 [nyathā] karōti tasya garda[bha][ḥ*]
16 [pitā] sukari[22] mātā [||*]

TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous **Rājabhūshaṇa** **[Mahā]rājādhirāja [Sōmē]śvaradēva**, the queen **Dhāraṇa-Mahādēvi**, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near **Kalēmva**, free of all encumbrances and taxes, to the god **śrī-Kāmēśvara**, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

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[1] *I.e.* a wandering mendicant.
[2] *I.e.* a religious mendicant.
[3] Probably a priest of the Jaina portion of the village.
[4] *I.e.* a great man, usually a banker.
[5] Same as *sēṭh* of the present day.
[6] *I.e.* signed.
[7] No. 260 of the Madras Epigraphical Collection for 1908.
[8] Fill up the blank with °*hēśvara-charaṇa-kañja*°.
[9] Fill up the blank with °*ja-pūjārita*°.
[10] Ditto °*mahā*°.
[11] Ditto °*t-Sōmē*°.
[12] Perhaps *dakshā*, which may be meant for *dakshayā*.
[13] Read *samīpasthā*.
[14] Read *pradattā*.
[15] Read *-Kāmēśvarasya*.
[16] Read °*bādhā-parihārēṇa*.
[17] Read *yasya*.
[18] Read *yadā*,
[19] Read *bhūmis=*.
[20] Substitute *tadā phalaṁ*.
[21] Read *yaḥ*,
[22] Read *sūkari*.

No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Nārāyanpāl[1] in the **Bastar** State. I think the name is a corruption of Suvarṇapura, which was probably prevalent during the rule of the Nāgavaṁśi kings of Bastar. A fragmentary inscription of that dynasty was found here by Rai Bahādur Diwān Baijnāth who kindly sent me 4 impressions from which I edit it.[2] The slab on which it is inscribed measures 4′×1′ 5½″ and the writing covers 4′×1′ 5″ including the imprecatory figures at the bottom which occupy 6″. These figures are a cow and a calf, a dagger and shield, a *liṅga* and the sun and the moon as found in other **Nāgavaṁśi** inscriptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the *birudas* of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are **Nāgari**. The average size of the letters is 1″. The inscription seems to have been composed by a person who knew very little of Sanskṛit, if at all. He had no doubt committed to memory the *birudas* of the ruling king, but where long *samāsas* were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find *kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa* for *mahā-Mahēśvara-charaṇa-kañja-kiñjalka-puñja-piñjarita-bhramarāyamāṇa*. His imprecatory verses at the end are similarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word '*dinha*' (gave) of which apparently he did not know the Sanskṛit equivalent. He has, however, endeavoured his best to give his composition a Sanskṛit look and we may therefore allow that the language is **Sanskṛit** and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it furnishes the name of a new Nāgavaṁśi king which will be useful in making out a dynastic list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some land. Perhaps Ādhakāḍa was the name of the village granted. The gift was apparently made by the queens of **Jayasiṁhadēva of the Nāga race**, who belonged to the **Kāśyapa-*gōtra*** and was the supreme lord of **Bhōgāvati**, having the **tiger with a calf as his crest**. He is called **Rājādhirāja Mahārāja śri-Jayasiṁhadēva**. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the *pañchapradhān[āḥ]*, *i.e.* the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copper-plate grants, the king generally makes gifts in the presence of the *matrin* (councillor), *purōhita* (family priest), *sēnāpati* (commander of the army), *yuvarāja* (heir-apparent) and the *dauvārika* (door-keeper). The executors of the Chellūr plates of Vira-Chōḍa and of the Piṭhāpuram plates of the same king are said to be the *paṁcha-pradhānāḥ*, *i.e.* the five ministers.

TEXT.[3]

1 [4]* * * * * * * * ṇa(ṇi)-ki[ra]-
2 [5]* * * * * * * sura Nā[ga-vaṁ]-
3 [6]* * * * * * [va]ti-pure(ra)varēsva(śva)ra śi(?) .

[1] See above, Vol. IX. p. 161.

[2] The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.

[3] No. 265 of the Madras Epigraphical Collection for 1908.

[4] Supply *Svasti sahasra-phaṇāma*°. [5] Supply °*ṇa-nikar-āvabhā*°. [6] Supply °*ś*° *bhava Bhōgā*°

4 [1]* * * la-mārtta[ṁḍa] savatsa-vyā-
5 [2]* lā[ṁ]chhana Kāsyapa[3]-gōtra prakaṭi[4][kri]-
6 ta-vijaya-ghōshaṇa ka[ṁ]ja-kiṁjalka-pi[ṁ]-
7 ja(puñja)-piṁjarita-bhramarāyamāṇa rā-
8 jādhirāja-mahārāja-śrī-Jai[ya]siṁ-[5]
9 ghadēvapādā[6] (|) kāma dēvi Lōka-
10 mahādēvi mahādēvi Śā[sa]nadē-[7]
11 vi paṁchapradhāna mahāpradhāni Na[ma]va-
12 nāyaka dvitiyē [pa]ḍivāla [tya(tṛi)tiy]ē
13 chavarikumara[8] chaturthē sarvvava[d]i-nā-[9]
14 yaka | Dādēsari-pātra Chavaka | Ā-
15 dhakāḍa Jēsi[ṁ]gha[10]dēva din[h]a[11] A[ṁ]vāva-
16 li-nāyaku[12] sākshi Naḍayā-vrāhma-
17 [ṇa] sākshi dvē | vuhu[13] dāri visva-
18 dhiraya[ṁ]vāri gōghana[14] kṛitaghana-
19 śchaiva | brahma-hatyā gurutalpak[ā][15]
20 ētēshāṁ sudhi[16] na dṛish[ṭā] bhumi-harttā na su-[17]
21 dhyati | anōdakēsh[v]=araṁn[ē]shu[18] sushka[19]kōṭa-
22 ra sāy[u]ṇaṁ[20] kṛishṇasarpābhijāya[ṁ]tē purvvada-[21]
23 ttaṁ hara[ṁ]ti[22] je | Rāma | l[ēk]apitaṁ Pulyama-nāyaka [||*]

ABRIDGED TRANSLATION.

Ll. 1-17. His Majesty **Rājādhirāja Mahārāja**, the glorious **Jayasiṁhadēva** of the **Nāga** race, the lord of **[Bhōgā]vati**, the best of cities, having **the tiger with a calf as his crest** and belonging to the **Kāśyapa**-*gōtra*, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,— Jayasiṁhadēva gave the village of Ādhakāḍa (in the presence of ?) his queen **Lōkamahādēvi** and the great queen Śāsanadēvī (or Sōmaladēvī) and the five ministers (*pañcha pradhāna*), (*viz.*) the chief minister, secondly, the grand warden (*? paḍivāla*), thirdly, the prince in charge of the whisk (*? chavari-kumāra*), fourthly, the lord of the intelligence department (*? sarvavādi-Nāyaka*) (and) Dādēsari-pātra Chavakā. Aṁvāvali Nāyaka (*is*) a witness and the second witness (*is*) Naḍayā Brāhmaṇa.

Ll. 17-23. . . . . a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaṇa or soiling the preceptor's[23] bed has not[24] been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma! (This) was caused to be written by Pulyama Nāyaka.

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[1] [Perhaps [*Chh*]*i*[*ṁda-kula-kama*]*la-mārttaṁ*[*ṇḍa*] is the reading intended.—Ed.]
[2] Supply °*ghra*°.
[3] Read *Kāśyapa*-.
[4] Read *prakaṭikṛi*°.
[5] Read *Jayasiṁha*-.
[6] Read °*pādānām*.
[7] [The reading may also be *Sōmaladē*.°—Ed.]
[8] Read *Chamara Kumārā* or *Chāmara Kumāra*.
[9] Read *Sarvavādi*-(?).
[10] Read *Jayasiṁha*.°
[11] Apparently the vernacular equivalent of *dadau*.
[12] Read -*nāyaka*.
[13] Read *viśuddhi*°.
[14] Read *gōghna kṛitaghna*-.
[15] Read °*talpagā*.
[16] Read *śuddhir*-.
[17] Read *śuddhyati*.
[18] Read °*shv=araṇyēshu*.
[19] Read *śushka*-.
[20] Read °*śāyinaḥ*.
[21] Read *pūrva*°.
[22] Read *haranti yē*.
[23] *I.e.* illicit intercourse with a *guru's* wife.
[24] See *Yājñavalkyasmṛiti*, *Prāyaśchitt-ādhyāya* verses 232—233, where it says that a *gurutalpaga* or violator of the preceptor's bed (which also includes his daughter, one's paternal and maternal aunts, maternal uncle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA; SAKA-SAMVAT 1019.

By Rai Bahadur Hira Lal, B.A.; Nagpur.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiqnity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quondam town *Sāt ūpar sāt kori bāolī* or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as **Choryā-tarāi** was found the present record, which like its three predecessors refers to the reign of the **Nāgavaṁśī** king **Sōmēśvaradēva**. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not ev whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures 5′ 0½″×2′ 1½″, the length of the inscribed portion being 3′ 1″ with 24 lines, each about 2′ 1″ long. The average size of the letters, which belong to the **Nāgarī** alphabet, is about 1″. The language is **Sanskṛit** prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspāl.

The object of the inscription is apparently to record a dedication of a lamp to the god **L[ō]kēśvara** by the inhabitants of a village not named. It appears that a subscription of 11 *gadyānakas* (coins) was raised by them. The dedication was made 'in the **Śaka year 1019** during the victorious reign of the illustrious **Sōmēśvaradēva**, who belonged to the **Nāga** family, who was the lord of **Bhōgāvatī**, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose **crest** was a **cow and tiger;** who was, as it were, the sun to the lotus of the **Chhinda** family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, *i.e.* the feet of the great (god) Mahēśvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (**Pratigaṇḍabhairava**); who was like Purūravas among kings; who resembled the demi-gods in enjoyments; who was brave like Nārāyaṇa, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms.' In this *birudāvali*, some of the titles are noteworthy as they were also borne by **Madhurāntakadēva** of the Rājapura plates,[1] whom **Sōmēśvaradēva** is stated to have killed in battle in the long inscription found at Kuruspāl.[2] This would mean that both belonged to the same family, and that Sōmēśvara killed his relative and himself became a king. It does not, however, appear necessary to discuss this point before the Telugu inscriptions of these kings are published.

Returning to the date, it is to be regretted that all the original details are not available owing to the stone having broken off. The only thing that can be gleaned with certainty is the *tithi saptamī* and the *nakshatra Svāti*, the day which looks like *Śanaiśchara* or Saturday, the *paksha* and the month having become obliterated or lost. The figures of the year in the impression are also very indistinct, but Rai Bahādur Baijnāth has satisfied himself from the original stone that it is 1019. Luckily, the cyclic year **Īśvara**-*saṁvatsara* is also given. From

[1] Above, Vol. IX. p. 181.

[2] Above, p. 26.

these insufficient data Mr. Gokul Prasâd, Tahsildâr of Dhamtari, has, however, calculated its English equivalent to be **Saturday, the 18th July 1097 A.D.** He states that the Îśvara-saṁvatsara occurred in the Śaka year 1020, so the year referred to in the inscription must be the one which had expired[1] and that in these two years, there was only one *saptamî* combined with a Saturday and the *Svâti nakshatra*, and this *tithi* belonged to the bright fortnight of the Śrâvaṇa month in Śaka 1020 current.

TEXT.[2]

1 [Sva*]sti [||*] [saha]sra-phaṇâmaṇi-kiraṇa-nikarâva[bh]âsu[ra]
2 [N]âgava[ṁ]ś-ôdbhava Bhôgâvatî-puravarêśvara viśa[da-ja]-
3 [ya]-paṭu-paṭaha-[g]âṁbhîryya-dhvân-[âla]ṁkârita-da[śa]-diś-âṁta[râ]-
4 la [3]dhênu-vyâghra-lâṁchchhana Chchhi[ṁ]da-[ku]la-kamala-bhâskara mahâ-Ma[hê]-
5 śvara-charaṇa-kaṁja-kiṁjal[k]a-puṁja-piṁjarita-bhramarâ[ya]mâ[na]
6 [râ]ja-vidyâ-nidhâna samasta-je(ja)gad-âśrayaṁ kôdaṁḍa-Dhanaṁjayaṁ râ-
7 [jâ]dhi[râ]ja saha[ja]-Manôjaṁ Pratigaṁḍa-bhairava râja-Purûrava bhô-
8 ga-vidyâdharaṁ vîra-Laksh[m]îdharaṁ mahimâ-Mahê[ṁ*]dra sa[tya]-Hariś[chaṁdraṁ]
9 . . . . [Mada]na-Ma[hêśva]raṁ nija-bh[u]j-ôpârjita . . . . .
10 . . . . śvara [śrî] . . . . [pana vindhyavâsinî ?]-
11 [dêvi]-varaprasâdaṁ [śrî-Sômê]śvaradêva-pra[vardhmâna]-
12 [vi]jaya-[râ]jyê Śakê Sa[ṁ]vâ(a)t [1]0[1]9 Îśvara[nâma][4]-saṁvatsar[ê] . . . .
13 . . . . [si]ta-sa[ptamyâṁ] [5]Sa[niścha]ra-dinê Svâti-naksha[trê] L[ôkê]śvara[sya] . . . . . .
14 . . . . . râya dîpakaṁ sarvva-ja[nêna] [6]maṇṭhâpahaṁ kṛitvâ ê-
15 kâdaśa gadyâṇakâ[7] grâha[8]itvâ dat[t*]aṁ Lôkêśva[râya].
16 [Lôkê]s(ś)varasya agrêṇa dîpakaṁ yô dadât[i] dailimishâva ?[9]
17 pradî[pê]na [Śiva]lôkaṁ vrajê[n=na]raḥ | [ta]pas[vi] vrâhmaṇa[ś=ch=ai]-
18 va sâdhu putrai[ḥ] kṛitôdyamaṁ | îdṛiśa[ṁ] pâlyatê[10] yas=tu tasya
19 puṇ(ṇ)yam=a[naṁ]takaṁ || asya dharmma-vinâśâ(śâ)ya kurutê yô ma-
20 dôtkaṭaḥ vrâhmaṇaiḥ[11] kôṭighâta. liṁga-bhêda .. bhavêt
21 yâvan=nabh[ô] tishṭhati chaṁdrasûryyô(ryau) Mêru[ḥ*] kshiti[r*]=bhu(bhû)dhara-târak-â[dyâḥ]
22 apâṁpatiś=ch=aiva sarid-va[n-au]ghaṁ(|) tâvat=samaṁ dîpaka [12]pra[svâ]layaṁ
23 [13]Chchhaṇḍêśvarapaṁḍitêna likhitaṁ | Mitradêva-sûtrakâ[rêṇa] u-
24 ...Raṇa-dhavala [14]rudhârêna kamaritaṁ

[1] For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling it with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

[2] No. 255 of the Madras Epigraphical collection for 1908. [The syllables *gadyâṇaka* appear to be inscribed at the top of the inscription.—Ed.]

[3] [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

[4] [There seems to be an erasure between *Îśvara* and *saṁvatsara* in the original, but no room for two *aksharas*.—Ed.]

[5] Read *Śanaiśchara-*.

[6] [It is not unlikely that the intended reading is *-jan-aika-malâpa[haṁ]*.—Ed.]

[7] Read *gadyâṇakân*. *Gadyâṇaka* is a weight = 32 *guñjas*; (Yâjñavalkya, iii. 258). The symbol immediately following the letter *kâ* of *gadyâṇakâ* may represent a numeral figure.

[8] Read *grâhayitvâ*.

[9] [The reading seems to be *vai viśishṭaṁ cha*.—Ed.]

[10] Read *pâlayêd=yas=tu*.

[11] Read *Brâhmaṇânâm*.

[12] Perhaps *pradânôyam* though it offends against the metre.

[13] Read *Chaṇḍêśvara°*.

[14] Probably *rûpakârêṇa utkiritaṁ*. Compare above, p. 33, text l. 26. [The original seems to show [*Dugarâ ?*]*ṇaka prêritaṁ* ?—Ed.]

No. 8.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Ṭēmarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *satī* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a *Tēndū* (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6′ 5″ × 1′ 7″ and contains 14 lines of writing in **Nāgarī** characters covering a space 2′ 4″ × 1′ 7″.

The letters are bold averaging 1½″, but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is **Sanskṛit** prose. It records the immolation of the illustrious **Māṇikya[dēvī]** after the death of her husband at **Ṭēmarā-sthāna** of **Sairaharāja-rājya**, a district of **Chakrakōṭa-rāshṭra**, during the reign of king **Hariśchandra**, in the **Śaka year 1246**.

In this record the place and date are important. It has been, I think, conclusively proved that **Chakrakūṭa** was situated in **Bastar** and the fact of Ṭēmarā being included in it is a further confirmation of what has been proved before.[1] The date Śaka-Saṁvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakūṭa. The record being necessarily brief does not give any clue as to what family king Hariśchandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūṭa of the 11th and 12th centuries, *viz.* the **Chhinda** or **Sinda** family of the **Nāga** race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the **Nāgavaṁśī** rule at least continued to about the middle of the 14th century A.D.

TEXT.[2]

1 Svasti śrī [||*] Chakra-kōṭa-rāshṭrē
2 śrī-Saira[ha]-rāja-rājyē Ṭēma-
3 rā-sthā[nē] Mahāgōshṭha-samā-
4 vāsa-śrī-Kalaṁkāṁ-Nārāyaṇa-
5 prēkshita-satya-vaktā satya-guru[ḥ]
6 rāja-śrī-Hariśchaṁdradēva-rājyēḥ[3]||
7 [S(ś)akē] 124[6] Raktākshī-saṁvatsa[rēha]
8 Chaitra śudi [12] Śanau śrī-Hariśchaṁdra-
9 dēva-ādēśakārī Āmaṇa [sva]-
10 rga-lōkē [ga]t[ē] tat-saki(khī) sati
11 śrī-Māṇikyadvē(dēvī) agnau pravi-
12 śya [kalpāntaṁ] . . . .
13 . . . . [ravi] lōkā
14 . . ‖ : |

TRANSLATION.

Hail! At **Ṭēmarā-sthāna** (village) of the **Sairaharāja-rājya** in the **Chakrakōṭa** province (*rāshṭra*), during the reign of the illustrious **Hariśchandradēva**, who spoke the truth and who

[1] Above, Vol. IX. p. 178.

[2] From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collection for 1908).

[3] Read *-rājyē*.

was (*as it were*) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalaṁkāṁ Nārāyaṇa,[1] residing at Mahāgōshṭha,—(in this village) in the **Śaka year 1248** the **Raktāksha**-*saṁvatsara*, on **Saturday**, the[12]th *tithi* of **the bright half of Chaitra**,—Āmaṇa, an executive officer (? *ādēśakārin*) of the glorious Hariśchandradēva, having gone to heaven (*svarga*), his companion (and) chaste wife **Māṇikya[dēvī]** [entered] eternity by entering into fire . . . .

No. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING NARASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of **Dantēśvarī at Dantēwārā** in the **Bastar State** in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, *viz.* the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*[2] and the priests of the temple did not know what was written on it. My friend Rai Bahādur Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahādur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2′ 6″ high, the breadth of each of the 4 faces being about 7½″ and the top is consequently 7½″ square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvatī which, as I have said elsewhere, formed the boundary between the Nāgarī and Telugu scripts, this record is in **Telugu characters**. The letters are bold and well formed with an average size of 1¼″. *Śa*, *ka* and *ra* appear in a somewhat antiquated form. The language is **Telugu**. The object of the inscription was apparently to record a gift,[3] which was made on the **10th day of the dark fortnight of Jyēshṭha** in the **Śaka year 1147**,[4] during the reign of **Jagadēkabhūshaṇa-Mahārāja Narasiṁhadēva**. The date corresponds to **13th June 1224 A.D.**[5] as calculated by Mr. Gokul Prasād, Tahsīldār of Dhamtarī. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman=Narasiṁhadēva-mahārājula-rājya* etc. (ll. 6 to 11), "the reign of the illustrious Mahārāja Narasiṁhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at **Jatanpāl**, 40 miles from Dantēwārā. It is situated to the north of the Indrāvatī and is inscribed in the **Nāgarī** character on a slab measuring 4′ × 1′ 4½″,

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[1] This probably refers to the last incarnation of the god Vishnu. [2] *I.e.* a sacrificial post.

[3] Line 46 speaks of *i dharmamu* 'this charity' and line 23 has *dēvi*, while in line 35 we have a portion of *āchandrārkka* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvī.

[4] I originally read the date as 1140 (above, Vol. IX. p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

[5] If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2″. There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted. On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt **Sanskṛit** prose. The object is to record a grant of land made by one **Kāmā Nāyaka** to one **Rāhila Pāṇḍē**. Kāmā Nāyaka appears to be a subordinate of a chief named **Sōmarāja** under **Mahārāja Narasiṁhadēva**. The mention of the mother **Gaṅgādēvī** after the king's name is not clear. The date given is the **Śaka year 1140** without specifying any other details. It corresponds to **1218 A.D.** In this year there was an **eclipse of the sun and the month of Jyēshṭha was intercalary.** So it was doubly meritorious to make a gift in that year.

Narasiṁhadēva apparently belonged to the **Nāgavaṁśa** dynasty. Some other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

A.—DANTĒWĀRĀ.

TEXT.[1]

First Face.

1 Svasti śrimatu sa-
2 masta-praśasta-[2]
3 ssahitaṁ śrima[j*]-
4 **Jagadēkabhūsha-**
5 **ṇa-mahārāju-**
6 **l-aina śrima[n*]-Na-**
7 **rasihya(siṁha)dē[va]-**
8 **maharāju-**[3]
9 **la** rājyā-

Second Face.

10 bhivṛiddhi prava[rddha]-
11 mānamugā-
12 n-ā-chaṁdrārkka-
13 mugā svasti
14 **Śaka-varusha-**
15 **ṁbulu 114[7]**
16 ṁḍ-avun-ėṁṭi
17 **Jyēshṭha-mā-**
18 **samuna ba-**
19 **ha(hu)la-daśami**

Third Face.

20 [ka] . . . .
21 kuṁ . . . .
22 ḍava . . . .
23 dēvi . . . .
24 na u(ū)ḍla . . . .
25 [gā]ma . . . .
26 li āṁ[ḍya] . . . .
27 [ṁ]ḍu poḍa . . . .
28 maṛu dipa . . . .
29 [m]unaku . . . .

Fourth Face.

30 . . . . . . akha-
31 . . . . itha
32 . . . . . . taṁḍri
33 . . . . . na tammu
34 . . . . . ḍ[k]una
35 . . . .[chaṁ*]drārkka-
36 . . . . . . ḍapaṁga-
37 . . . . . . diniki
38 . . . . . . lu maṁ
39 . . . . . kuṁḍu paḍi
40 . . . . . ti-nāyakuṁḍ[u]
41 . . . . ḍapa nāyaku[ṁ]
42 . . . . . ḍu maṭha-pati.
43 . . . sēna[b]ōḍa(va) [Rā].

[1] No. 245 of the Madras Epigraphical collection for 1908.

[2] Read *praśasti-sahitaṁ*. This phrase also occurs in the Tsandavōlu inscription of Buddharāja. See above, Vol. VI. p. 272.

[3] Read *-mahārājula*.

Top of pillar.

44 . nāṁḍu . . . . .
45 mu peṭiṁohchināṁ . . . .
46 i dharmamu e . . . . .

47 . . . . . vā[ru]
48 nūṟu . . . . . .
49 pi nū[ṟu] . . . . .
50 . . . .

TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious **Jagadēkabhūshaṇa Mahārāja** *alias* the prosperous **Narasiṁhadēva**, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure — **in the Śaka year 1147, in the month of Jyēshṭha, on the 10th of the dark fortnight** . . . . .

B.—JATANPAL.[1]

TEXT.

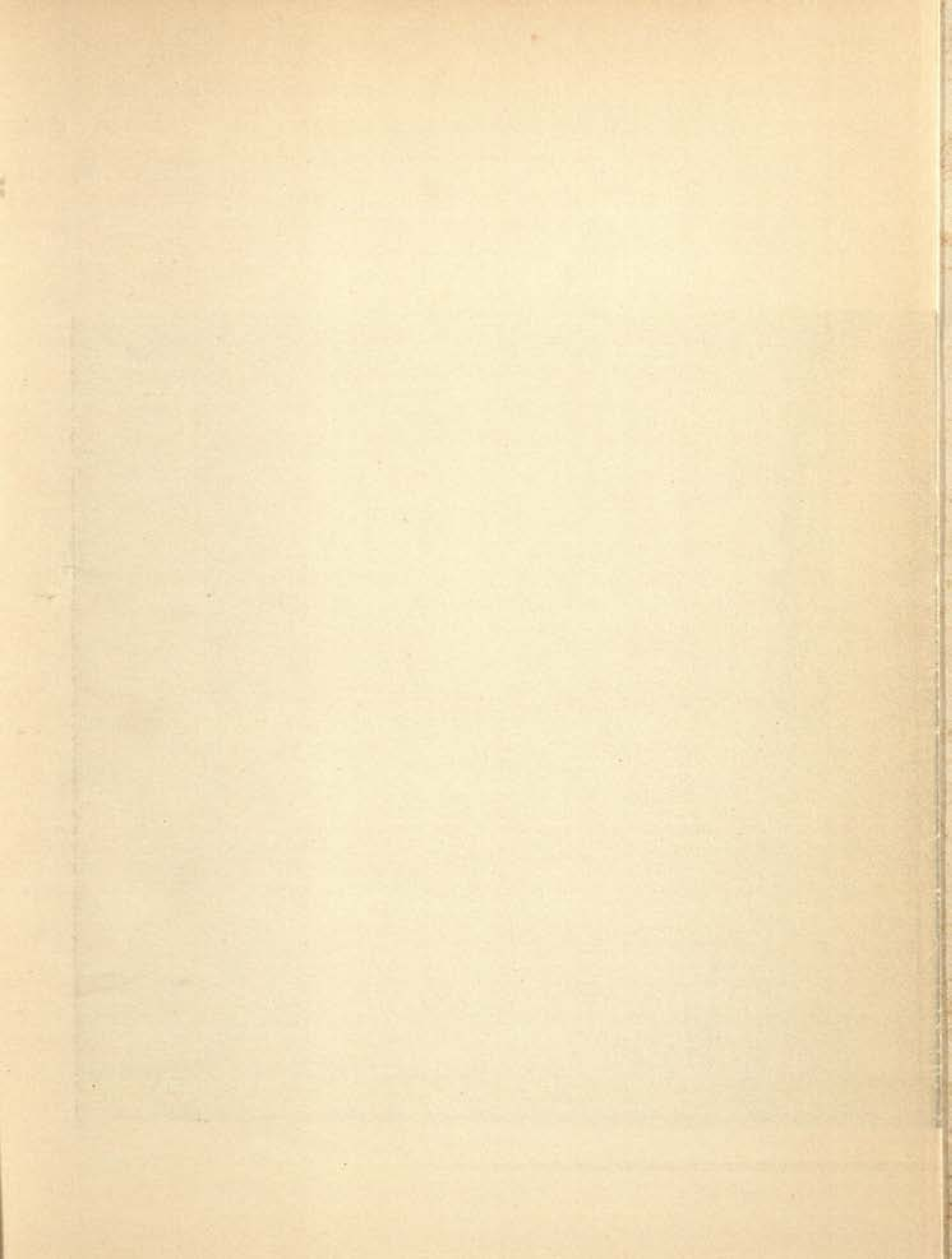
1 Svasti [||*] sri[2] māhārājāḥ[3]
2 Narasiṁgha[4]dēvaḥ rāvaḥ
3 Gaṁgā-dēv[ī] mātā | maṁḍa-
4 lika Sōmarājaḥ | Kā-
5 mā- Nā[ya]kaḥ dataḥ[5] [bh]u-
6 mi Rāhila Pāṁḍē pra-
7 tigrābī | Mēdani Pāṁḍa(ḍē)
8 Dēva-nāyaka Jāmu Sā-
9 hu | Ghikā sēṭhi[|] Sōmāī
10 ēt[ē] pālaka(kāḥ) |- vrahma-vadha [g]ōva[6] |
11 [pitṛi]-vadha vālaghātaka | ēta[t]pāpē-
12 shu [l]ipyatē || asya bhumiī [pralō]-
13 payē[8] | s[v]adata[9] cha pradā cha vā [|] jō hartō va-
14 śuṁ(suṁ)dharā [|] shashṭhī var[u]sha-sahasrā-
15 ṇi narakē jāyatē krimı
16 Sākana[10] 1140
17 [Ja]sya[11] bhumi pralōpaya[ti tasya*]
18 gārda[bha] vā(bā)pa [12]śu[kari] maī[||*]

TRANSLATION.

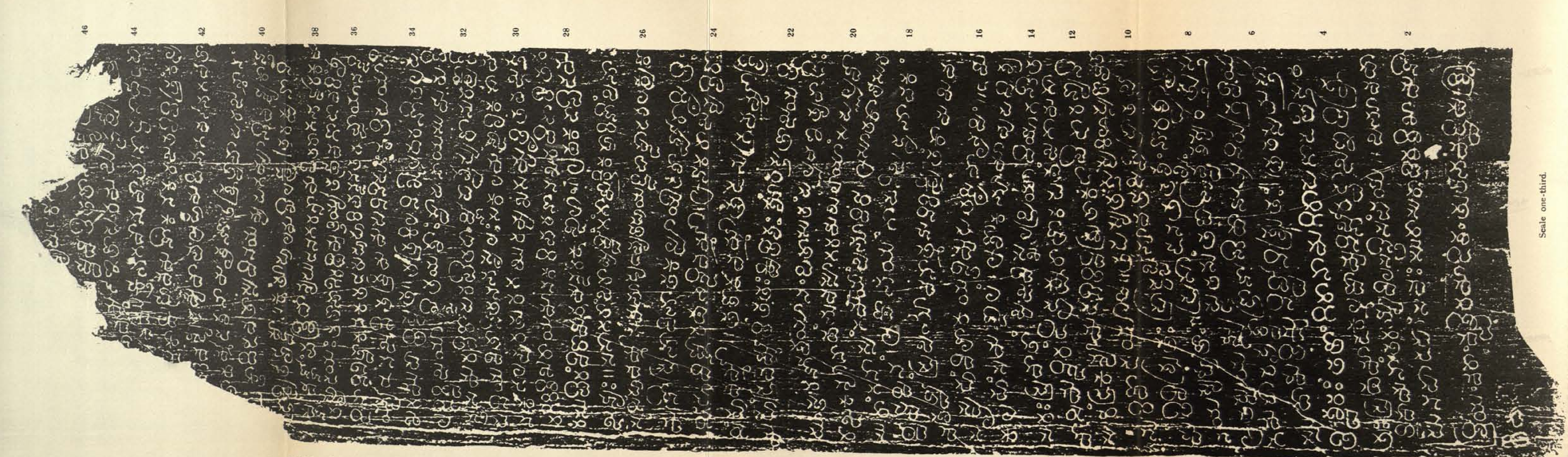
Ll. 1—10 Hail! (While) the illustrious **Mahārāja Narasiṁhadēva-rāva** (*is ruling*) (and) **Gaṅgādēvī** (*is*) the mother (and) **Śōmarāja** (*is*) the maṇḍalika, **Kāmā Nāyaka** gave land, the recipient being **Rāhila Pāṇḍē**. Mēdani Pāṇḍē, Dēva-nāyaka, Jamu Sāhu, Ghikā Sēṭhī (and) Sōmāī — these (are) the protectors[13] (of this grant).

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[1] No. 251 of the Madras Epigraphical collection for 1908.
[2] Read *śrī*. [3] Read *mahārājaḥ*. [4] Read *Narasiṁhadēva-rāvaḥ*.
[5] Probably *dāta bhūmēḥ* is meant.
[6] Read *gōvadha*. The syllable *dha* at the end of the line is represented by a vertical stroke in the original.
[7] Read *bhūmiṁ*.
[8] Probably *ēshāṁ pāpēna lipyantē asya bhūmiṁ pralopayanti yē* is intended.
[9] Read *svadattāṁ paradattāṁ vā yō harēta vasuṁdharāṁ | shashṭiṁ varsha- sahasrāṇi narakē jāyatē krimiḥ*.
[10] Read *Śak-āṅkāḥ*. [11] Read *yō bhūmiṁ pralōpayati*. [12] Read *sūkarī māvi*.
[13] That is, they will see that this grant is duly respected.



Amaravati pillar inscription of Simhavarman.



Scale one-third.

E Hultzsch.

Collotype by Gebr. Plettner, Halle-Saale.

Ll. 11—15. The killing of a Brāhmaṇa, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The **Śaka (year) 1140** in figures.

Ll. 17—18. He[1] who despoils the land has an ass for (*his*) father (and) a pig for (*his*) mother.

No. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I. No. 32. In the translation (*loc. cit.* p. 27) I would now substitute the following version of the first verse :—

" Let them grant you choice glory for a long time,— those dust-particles on the feet of **Śrighana**,[2] which are hostile to worldly existence, (*and*) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons ! "

In the *Nachrichten d. K. G. d. W. z. Göttingen*, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of **Bāṇa's** *Kādambarī*.

The inscription does not contain a date, and the **Pallava** king **Siṁhavarman** to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palæographical grounds. The alphabet is what Dr. Burnell has called the **transitional** type of the **Telugu-Kanarese** characters.[3] He notes as characteristics of this type the four letters *cha, dha, bha,* and *śa.* I have followed these test-letters through a number of inscriptions from the Telugu country, *viz.*—

No. 1.—The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.

No. 2.—The Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.

No. 3.—The Korumelli plates of Rājarāja I. (*Ind. Ant.* Vol. XIV. p. 50 ff.), after A.D. 1022.

No. 4.—The Ṭēki plates of Chōḍagaṅga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.

No. 5.—The Piṭhāpuram plates of Vīra Chōḍa (*South-Ind. Pal.*, Plate xxix.), A.D. 1092-93.

No. 6.—The Chēbrōlu inscription of Vikrama-Chōḷa (above, Vol. VI. p. 226), A.D. 1127.

No. 7.—The Chellūr plates of Kulōttuṅga II. (*Ind. Ant.* Vol. XIV. p. 56 ff.), A.D. 1143.

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[1] Lines 17—18 are engraved below the figure of a pig followed by an ass.

[2] This is a name of Buddha according to Amara, Hēmachandra and the *Nāradapañcharātra* ; see the St. Petersburg Dictionary, *s.v.* The Pāli form *Sirighaṇa* or *Sirighana* occurs in the *Dīpavaṁsa*, i. 11, and ii. 1.

[3] *South-Ind. Pal.*, sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of *dha* appears first in No. 2, and the open forms of *cha* and *bha* in No. 3. In addition to these, the Telugu form of *śa* is exhibited by Nos. 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ha* may be used. In Nos. 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 38 and 47 of the inscription, mention is made of the city of **Dhānyaghaṭa** or **Dhānyaghaṭaka**. For other forms of this ancient name of Amarāvati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the **Pallava** kingdom already in the time of **Śivaskandavarman** of **Kāñchipura**; see above, Vol. VI. p. 85.

No. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

BY ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in **Pachar**, a village 12 miles north-east of Jhansi city, by one Ganeshju while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual débris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmaṇa named Bindraban, son of Kali, one of the zamindārs of the village, and he presented it to Government.[1] The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription— is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.[2] The figure is nearly the same as that found on the Banda District plate of Madanavarmadēva[3] and resembles the one engraved on the first of the Ichchhāwar plates of Paramardidēva[4] and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.[5] All these figures[6] are evidently representations of the goddess Gaja-Lakshmī.

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[1] The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

[2] In some of the other cases, where a similar figure is engraved, each of the elephants carries a water-pot in its trunk; see *e.g.* above, Vol. IX, Plate facing p. 173.

[3] *Ind. Ant.* Vol. XVI, Plate facing p. 208.

[4] *Ibid.* Vol. XXV. p. 205.

[5] Above, Vol. IV, Plate facing p. 166.

[6] A similar figure is cut on some of the seals of the Kaṭak king Mahā-Bhavagupta I. (above, Vol. III. pp. 341, 345 and 346, and Vol. VIII. p. 139). The seal of the Ārang copper-plate of Mahā-Jayarāja (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III. p. 191) and that of the Raypur plates of Mahā-Sudēvarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariār plates of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are **Nāgarī** and the language **Sanskṛit.** As regards **orthography,** *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *dasa* for *daśa* (l. 8), *asva* for *aśva* (l. 17), *visada°* for *viśada°* (l. 20), and *sāstra* for *śāstra* (l. 21). The palatal sibilant takes the place of the dental in *vaśundharā* for *vasundharā* (ll. 5 and 19), *Vājaśanēya* for *Vājasanēyā* (l. 11), *śimā°* for *simā°* (l. 14) and *vaśudhā* for *vasudhā* (l. 18). The *anusvāra* is in many cases not clearly marked. Final consonants are not distinguished, *e.g. saṁvata* is actually written instead of *saṁvat* in l. 9; *phalama* for *phalam* in l. 18; *vasēta* for *vasēt* in l. 20; and *°paṭṭama* for *paṭṭam* in l. 22.

The record belongs to the **Chandēlla** family— called Chandrātrēya[1] in this (line 1) as well as in the other known inscriptions of the dynasty.[2] The Chandēllas were lords of Kâlañjara (l. 4), *i.e.* Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhund, of the United Provinces. The tract of country over which they ruled was called **Jējābhuktika** or **Jējābhukti**[3] (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayaśakti,[4] one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandēllas is the original of the vernacular form Jajāhūti or Jajābōti, just as the modern Tirhut is derived from Tīrabhukti."[5]

Our inscription opens with a verse in praise of the **Chandrātrēya** family and then refers to kings **Jayaśakti** and **Vijayaśakti** of the same family. The record then registers a gift by the **Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara,** the glorious **Paramardidēva,** an ardent worshipper of Mahēśvara, who meditated on the feet of the P. M. P. **śrī-Madanavarmadēva** who, in his turn, meditated on the feet of the P. M. P. **śrī-Pṛithvīvarmadēva.** While at **Vilāsapura** Paramardidēva granted land in the village of **Lauvā** within the *vishaya* of **Karigavā.** The grant was made on **Wednesday, the eighth** *tithi* **of the dark fortnight of Kārttika in Saṁvat 1233,** expressed both in words and in figures. The donee was a Brāhmaṇa named Paṇḍita[6] **Kēśavaśarman** of the Kaśyapa-*gōtra*, who was a student of the Vājasanēya-śākhā, had the three pravaras of Kaśyapa, Avatsāra and Naidhruva and had come from the Bhaṭṭāgrahāra called **Mutāūsha.** He was the son of the Dvivēdin **Tīkava,** grandson of Rā (?) **Tihuṇapāla** and great-grandson of Chan **Valahavā.** The document was written by **Subhānanda** of the Vāstavya race[7] and engraved by **Pālhaṇa,** son of **Rajapāla,** who is described as a master of the art and craft (**वैदग्धीविश्वकर्म्मणा,** l. 22).

Without entering into the history of the Chandēlla dynasty,[8] it is here necessary to state that the inscriptions of Paramardidēva, hitherto known, range, according to Kielhorn, from

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[1] In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

[2] See *e.g.* above, Vol. I. pp. 123, 138 and 212.

[3] Mr. V. A. Smith's *Early History of India*, p. 312.

[4] This king is mentioned in line 2 of the subjoined inscription.

[5] Above, Vol. I. p. 218.

[6] The abbreviations *paṁ, dvi, rā* and *chan* occur also in the Semra plates; above, Vol. IV. p. 155.

[7] To the same family belonged Pṛithvidhara who wrote the Semra plates; above, Vol. IV. p. 156.

[8] The Chandēllas have left magnificent monuments at their chief towns Mahōba, Kāliñjar and Khajurāhō. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandēllas were frequently in contact with the Kalachuris of Chēdi and with the kings of Kanauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr. V. A. Smith, the most notable representative of the Chandēllas is the Raja of Gidhaur near Mungir (Monghyr) in Bengal.

A.D. 1167 to 1201,[1] while the date of the subjoined record corresponds to **27th October 1176 A.D. O.S.** From other inscriptions[2] we know that Paramardidēva of Jējābhukti was conquered by the **Chāhamāna king Pṛithvirāja** about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of **Kalinjar** to **Kutb-ud-dīn Aibak.**[3] From an inscription at Kalinjar we also learn that Paramardidēva was a poet. He is said to have composed out of innate faith a eulogy of the god Purāri (Śiva).[4]

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa,[5] three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one[6] situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmaṇas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."[7]

Another grant of Paramardidēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailānī tahsil of the Banda District of the United Provinces. This grant is dated in Saṁvat 1228 corresponding to A.D. 1171 and was engraved by Pālhaṇa, son of Rajapāla.[8] The Pachar plate was also engraved by the same man.[9] It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, *viz.* 7½ *drōṇas* of seed to be sown in the manner specified in line 8 :

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[1] See his Supplement to Northern List, above, Vol. VIII. p. 16.

[2] *Arch. Survey of India*, Vol. X. Plate XXI, 9 and 10 ; Vol. XXI, pp. 173-74.

[3] *Ibid.* Vol. XXI. p. 38.

[4] *Journal, Bengal Asiatic Society*, Vol. XVII. Part I, p. 316.

[5] At Lewa there is a "baoli" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *satī* stone, bearing an inscription which, however, is quite illegible.

[6] At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahratha fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

[7] The Collector of Jhansi also mentions another tradition in connection with Pachar. A *bairāgī* from Jatara (in the Orchha State, 20 miles south of Mauranipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be buried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandpur, Dudhai and Madanpur.

[8] *Ind. Ant.* Vol. XXV. p. 208.

[9] The engraver of the Semra plates was also called Pālhaṇa. Here, however, his father's name is not given. The writer of the Ichchhāwar plates was the Kāyastha Pṛithvidhara. The Semra plates were written by a man named Pṛithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate ; see note 7 on p. 45 above.

वापगत्या कोरडे सार्द्धद्रोणसप्तपरिकलिता प्रस्थप्रत्येकबाधव्यवस्थया । दशहलावच्छिन्ना भूमिः *etc.*

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandēlla king Madanavarmadēva dated in Saṁvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : हलदशाङ्केपि हल १० सत्कभूमियंत्र वीगे कोरद्दे द्रोणसार्द्धसप्र . . . . . दत्तेति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगत्या is the Sanskṛit for the Prakṛit form वीगे and describes the grain as sown broadcast, *i.e.* not as sown first in seed beds and then transplanted. Again, the compound प्रस्थप्रत्येकबाधव्यवस्थया, which I analyze thus : (1) प्रस्थस्य प्रत्येकबाध : (2) प्रस्थप्रत्येकबाधस्य व्यवस्था gives precision to the phrase हलदश. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," *i.e.* it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthayā*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed) 7½ *drōṇas*; and it had to be sown broadcast.

There remains the difficult word कोरडे, which Kielhorn read as कोरद्दे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कोवद्दे in our text as a piece of careless engraving for कोद्रवे. If this somewhat bold expedient were adopted, the Sanskṛit word कोद्रव as the equivalent of the current Hindi कोदव would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word कोरडे as it appears in our text, I can offer no Sanskṛit equivalent. If it corresponds to the Mahrathi कोरडा "dry", the sense of the whole passage would be : "As much land as may be covered by 7½ *drōṇas* of seed, *in the dry condition*, thrown broadcast."[1]

TEXT.

1 [ओं] ॥ स्वस्ति ॥ जयत्याह्लादयन्वि[श्व][2] विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां वंशश्चन्द्र इवोज्वलः ॥ तत्र प्रवर्द्धमाने वि·

2 रोधिविजयभ्राजिष्णुजयशक्तिविजयस(श)क्त्यादिवीराविभ[ा]वभास्वरे परमभट्टारकमहाराजाधिराजपरमेश्वरश्रा·

3 पृथ्वीवर्म्मदेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्म्मदेवपादानुध्याभ(त)पर[म]भट्टारक·

[1] As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind. Ant.* Vol. XV. p. 268) and the Settlement Report of Jhansi, 1871, p. 125 ; but this does not throw much light on the word *korada*. [In one of the inscriptions of the Vāillabhaṭṭasvāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161) ; also in a grant of the Valabhi king Dharasēna IV. (*Ind. Ant.* Vol. XV. p. 340, text line 45 f). In the Tinnevelly district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

[2] Read °न्विश्वं.

4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमद्दि(र्दि)देवो वि-
जयी । स एष दुर्व्विषहत[र]-

5 प्रतापतापितसकलरिपुकुल: कुलवधूमिव वशु(सु)न्धरा[म]राकुलां परिपालयन्न-
विकलविवेकनिर्म्मलीकृतमति: । करिगवाविषयान्त:पा-

6 ति[नौ]वाग्रामोपगतान्ब्राह्मणानन्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्थदूतवैद्यमहत्त-
रादीन्सर्व्वान्सम्बोधयति समाज्ञापयति चास्तु व: सम्विदि-

7 तं यथोपरिलिखितेस्मिन्ग्रामे सजलस्थला सस्थावरजङ्गमा साधऊ[र्द्धा] भूत-
भविष्यद्वर्त्तमाननि:शेषादायसहिता प्रतिषिद्धचाटादिप्रवे-

8 शा वापगत्या कोरडे सार्द्धद्रोणस[प्त]परिकलिता प्रस्थप्रत्येकवाधव्यवस्थया ।
द्[स](श)हलावच्छिन्ना भूमिरस्या(स्मा)भिर्व्विलासपुरे त्रयस्त्रिंशदधि-

9 कशतद्वयोपेतसहस्रतमे स[म्वत]रे[1] कार्त्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिथावङ्कतोपि
सम्वत(त्)१२३३ कार्त्तिकवदि ८ बुधवारे । पुण्यतीर्थोदकेन वि-

10 धिवत्स्नात्ता[2] देवादीन्सन्तर्प्य भास्करपूजापुर:सरं चराचरगुरुं भगवन्तं भवा[नी]-
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापित्रोरात्मनश्च पुण्ययशोवि-

11 वृद्धये । सुताउषभट्टाग्रहारविनिर्गताय कश्यपगोत्राय कश्यपावत्सारनैधु(ध्रु)व-
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चौ । वलह[वा]प्रपौत्र[ा]-

12 य [रा?] । तिहुणपालपौत्राय द्वि । तीकवपुत्राय प । केशवशर्म्मणे
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्व्वंचन्द्रार्कसमका-

13 लं पुत्रपौत्राद्यन्वयानुगामि शासनीकृत्य प्रद[त्त]ा । इति मत्वा भवद्भिराज्ञा-
श्रवणविधेयैर्भूत्वा भागभोगादिकं सर्व्वमस्यो(स्मै) समुपनेत[व्यं] । तदेना-

14 [म]स्य भूमि(मिं) समंदिरप्राकार[ां] सनिर्ग्गमप्रवेश[ां] ससर्व्वाम्रमधुकपर्ण(र्ण)सादि-
भूरुहामपरैरपि [ग्री](सी)मान्तर्ग्गतैर्व्वस्तुभि: सहित[ां] सवाह्या[भ्य]न्तरादा[यां]

15 [भु]ञ्जानस्य कर्षत: कर्षयतो दाना[ध*]मनविक्रयम्वा कुर्व्वतो न केनचित्काचि-
द्बाधा कर्त्तव्या । अत्र च राजराजपुरुपाटविकचाटादिभि:[3] स्वं

16 स्वमाभाव्य(व्यं) परिहर्त्तव्यमिदञ्चास्मद्दान[म]नाच्छेद्यमनाहार्यञ्चेति भाविभिरपि
भूमिपालै: पालनीयमिति ॥ उक्तञ्च ॥ श[खं][4] भद्रास[नं] छ-

17 त्रं वराश्वा(श्वा) वरवारणा: । भूमिदानस्य पुष्फाणि[5] फलं स्वर्ग्ग: पुरंदर ॥
भूमिं य: प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-

18 र्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ वहुभिर्व्वशु(सु)धा भुक्ता राजभि: सगरादिभि:
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

[1] Read संवत्सरे.
[2] Read °वत्स्नात्वा.
[3] Read °पुरुषाटविक°.
[4] Read. शङ्ख.
[5] Read पुष्पाणि. The usual reading is चिह्नानि.

Pachar Plate of Paramardideva.—Vikrama-Samvat 1233.

V. VENKAYYA.

SCALE ·5.

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19 त्तां परदत्तां वा यो हरेत वशु(सु)न्धरां । स विष्ठाय[ं] क्रिमिर्भूत्वा(त्वा) पितृभिः सह मज्जति ॥ षष्ठिं(ष्टिं) वर्षसहस्राणि स्वर्गे वसति भूमिदः ।
20 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥ स्वहस्तोय(यं) राजश्रीपर-
महिंदेवस्य मतं मम ॥ विस(श)दगुणगणाघोन्नामवा-
21 स्तव्यवंश्यः सकलविदितसा(शा)स्त्र श्रीशुभानंदनामा । अलिखदवनिपालस्याज्ञया धर्म्मलेखी स्फुटललितनिवेश(शै)-
22 रक्षरैस्ताम्रपट्टम(म्) ॥ रजपालस्य पुत्रेण पाल्हणेन च शिल्पिना । उत्कीर्णा वर्णघटना वैदग्धीविश्व[क*]र्म्मणे(णा) ॥ श्री [॥*]

No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA; [GUPTA-] SAMVAT 232.

BY THE LATE DR. T. BLOCH, PH.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Siṁha, Zamīndār of Amaunā, Pargana Arwal, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāūdnagar on the east bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashṭikā grant of Nandana" by Mr. Parameśvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bheṇḍiā Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *paḍti* 'uncultivated' and of the class called *rerhā*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *ṭilha* 'mound' considered to be the site of an old mud fort."—Ed.]

The plate consists of a single sheet of copper, $5\frac{1}{2}''$ by $11\frac{3}{4}''$,[1] including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Saṁvat*[2] *232*) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskṛit, but not very correct. Thus, the spelling *āchchhēttā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpaḥ*, for which he substituted its correct form later on.

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[1] [Mr. Dayāl gives the dimensions of the original plate as $9\frac{1}{2}'' \times 5\frac{1}{2}''$ excluding the handle.—Ed.]

[2] This word is spelt *Saṁvatta*. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village **Mallayashṭikā** to a Brāhmaṇa, named **Ravisvāmin**,[1] who belonged to the Gārgya-*gōtra* and was a student of the Vājasanēyi-*Śākhā*. The grant was issued from **Pudgalā**, a locality, which I have not been able to identify, by the *Mahārāja* **Nandana**, who held the title of *Kumārāmātya*,[2] and who describes himself as "meditating over the feet of the king (*dēva*), and of his *guru*" (l. 1). It is thus evident that the Mahārāja Nandana was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l. 8: *Saṁvat 200 30 2*) doubtless refers to the **Gupta era**, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Māgha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by *nakshatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India, and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakshatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakshatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar Ilāhī year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been **Śūdraka,** if I am right in explaining the blundered words at the end of the inscription (l. 8: *Śūdrakarē-drakshuṇaḥ*) as *Śūdrakēṇ=ōtkīrṇaṁ* "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mṛichchhakaṭika*,[3] occurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List[4]), one of which dates from the time of **Nayapāla**, and the other from the time of **Yakshapāla,** probably 9th or 10th century A.D.[5]

TEXT.[6]

1 Svasti **Pudgalāyāḥ**[7] dēva-guru-pādānudhyāta[8]-kumārāmātya-mahārāja-**Nandanaḥ** kuśali
2 **Mallayashṭikāyāṁ** brāhmaṇ-ādin yathā-prativāsinō mānayati viditam=vō bhavishyati

[1] Personal proper names, formed with *ravi*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sūrya, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

[2] This title is very frequently met with on my Basarh seals; see *Archæological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskṛit appears to be: कौमारादारभ्य अमात्यः 'one who has been in the service of the king, from the time when he was a boy.'

[3] According to the late Professor Pischel, Daṇḍin was the real author of the *Mṛichchhakaṭika*. This theory is based on the occurrence, both in the *Mṛichchhakaṭika*, and in Daṇḍin's *Kāvyādarśa*, of the verse: लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः ; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvyādarśa*, are from Daṇḍin's own poetry.

[4] *Ep. Ind.* Vol. V, *Appendix*, pp. 86-87.

[5] [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."—Ed.]

[6] From the original plate.

[7] [Mr. Dayāl reads *Puṅgalāyāḥ*.—Ed.]

[8] Originally *pādānudhyātō*; but the sign of *ō* appears to have been struck out later on.

Amauna Plate of the Maharaja Nandana.—[Gupta] Samvat 232.

V. VENKAYYA.

SCALE ·9.

FROM AN IMPRESSION SUPPLIED BY DR. BLOCH.

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3 yathā may=aisha grāmaḥ asmai Gārgya-sagōttrāya Vājasanēya-sabrahmachāriṇē brāhmaṇa-
4 Ravisvāminē mātāpittrōr=ātmanaś=cha dharmm-ōpachay-ārtham=ā-chandr-ārkka-samakālikaḥ puttra-pauttr-ā-
5 di-bhōgyaḥ[1] bhumichchhidra-nyāyēn=āgrahāratvēn[2]=ātisṛshṭas=tan=na kēnachid=asmad-vanśa(ṁśa)jēn=ānyē-
6 na vā sva-dharmma-yaśō-rthinā [ā]kshēpaḥ[3] pīḍā vā karttavyā [||*] Uktaṁ cha [|*] Shashṭi[ṁ*] varsha-sahasrāṇi
7 svarggē mōdati bhūmidaḥ āchchhēttā[4] ch=ānumantā cha tāny=ēva narakē vasēd=iti [||*]
8 Sva-mukh-ājñā **Saṁvat**[5] **200 30 2 Mārgga di 20 Śūdrakarēdrakshuṇaḥ**[6] [||*]

No. 13.—PARDI PLATES OF DAHRASENA; THE YEAR 207.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at **Pārḍī**, the head-quarters town of the Pārḍī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indraji, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about $9\frac{3}{16}''$ by $3''$. They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire, $\frac{1}{8}''$ thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires $1\frac{1}{2}$ tolas; total, $32\frac{1}{2}$ tolas = $12\frac{3}{4}$ oz."

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[1] It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyaḥ*.

[2] A small dot over *ra* appears to me merely a defect in the plate.

[3] The engraver clearly had written *ākshēptā* first, on account of the well-known *ślōka*, which he had in mind.

[4] A well-known blunder for *ākshēptā*, due to the vernacular pronunciation of the time.

[5] Looks like *Saṁvvatta*.

[6] Perhaps *Śūdrakēṇ-ōtkīrṇam?* [Mr. Dayāl reads *śūdrakarād-rakshuṇaḥ* and translates "to be protected from the hands of the Śūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*; I have, however, written *ī* in the words *śrī-* (l. 2), *Antarmmaṇḍalī-* (l. 2 f.), and *Kanīyas-* (l. 4). The *jihvāmūlīya* occurs twice (ll. 6 and 7). A final form of *t* seems to be used in *k*[*ē**]*nachi*[*t*] (l. 7). The second consonant of the group *ṇṇa* is expressed by *n* in *Naṇna* (l. 3), but by *ṇ* in *arṇṇava* (l. 5). The abbreviation *saṁ* for *saṁvat* and the numerical **symbols** 3, 7, 10 and 200 are employed in l. 9, where the *tithi* of the date is given both in words and in figures.

The **language** is Sanskṛit prose; but one verse of the *Mahābhārata* is quoted in l. 7 f. The rules of *sandhi* are strictly observed, except in °*svāmina* (l. 3) and °*vṛiddhayē* (l. 5). Every consonant following *r* (except sibilants[1] and *h*) is doubled in accordance with Pāṇini, viii. 4, 46 and 49, and the *dh* of *anudhyāta* (l. 1) according to viii. 4, 47 and 53. The use of the word *santaka* (l. 2) and that of the genitive *kṛishatō* before a surd consonant (l. 6) are evidently due to the influence of Prākṛit.

The inscription records a grant of land to a Brāhmaṇa by the Mahārāja **Dahrasēna** of the **Traikūṭaka** family. The king's order was issued from a place named **Āmrakā** (l. 1). The village granted bore the name **Kanīyas-Taḍākāsārikā** (l. 4) and belonged to the **Antarmaṇḍalī** district (l. 2 f.). The donee resided at **Kāpura** (l. 3). The name of the messenger conveying the royal grant to the donee was **Buddhagupta** (l. 8), and the date of the grant was the **13th** *tithi* **of the bright fortnight of Vaiśākha in the year 207** of an unspecified era (l. 9).

Before publishing the Pārḍī plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūṭakas in a copper-plate inscription from **Kaṇheri**, the original of which seems to be lost.[2] The Kaṇheri plate is dated in the **year 245**. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the **Kalachuri or Chēdi era of A.D. 249**, and his view was endorsed by Dr. Fleet[3] and by the Pandit himself.[4]

The alphabet and *provenance* of the Pārḍī plates, and the fact that they mention the Traikūṭakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chēdi era, commencing in A.D. 249 as determined finally by Professor Kielhorn.[5] The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would be the 23rd April, A.D. 457.

The Kaṇheri plate of (Kalachuri-)Saṁvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārḍī plates we learn that the Traikūṭaka king Dahrasēna was ruling in (Kalachuri-)Saṁvat 207=A.D. 456 or 457. Two further members of the same dynasty are known from coins, *viz.* **Indradatta**, the father of Dahrasēna, and **Vyāghrasēna**, the son of Dahrasēna.[6] The late Mr. Jackson stated that he had in his hands a copper-plate from Surat which is dated in

[1] See *varsha*, l. 7.

[2] *Inscriptions from the Cave-Temples of Western India*, p. 57 ff.

[3] *Ind. Ant.* Vol. XIII. p. 76 f.; *Dyn. Kan. Distr.* p. 294 f.; *Journ. R. As. Soc.* 1905, p. 566 ff.

[4] *Journ. Bombay Br. R. As. Soc.* Vol. XVI. p. 346; *Vienna Oriental Congress*, Aryan Section, p. 220 f.

[5] *Ind. Ant.* Vol. XVII. p. 215 ff.

[6] Prof. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. clxiii; compare the same scholar's article in *Journ. R. As. Soc.* 1905, p. 801 ff.— Pandit Bhagvanlal Indraji (*Vienna Oriental Congress*, Aryan Section, p. 222) read 'Rudragaṇa' for Dahrasēna, and Mr. Scott (*Journ. Bombay Br. R. As. Soc.* Vol. XXIII. p. 2) prefers to read 'Dahragaṇa' on the majority of the coins of Dahrasēna, and 'Vyāghragaṇa' for Vyāghrasēna.

Pardi plates of Dahrasena. — The year 207.

ii.

E. Hultzsch.

Full-size.

From ink-impressions supplied by Dr. Fleet.

Collotype by Gebr. Plettner.

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family :[1] a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaishṇava*, 'a devout worshipper of Vishṇu,' while the Pārḍī plates (l. 1 f.) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet[2] understands the term **Antar-maṇḍalī-vishaya** as denoting "**the district of the territory between**" **the rivers Miṇḍhōḷā**, on the north, **and Pūrṇā**, on the south, in Gujarāt. He identifies **Kāpura** with a fairly large village on or near the southern bank of the Miṇḍhōḷā, three miles south-south-west from Vyārā, the head-quarters town of the Vyārā subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4′, long. 73° 25′. He identifies **Kanīyas-Taḍākāsārikā**, "the smaller or younger (later) Taḍākāsārikā," with the '**Tarsari**,' '**Tarsári**,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the Miṇḍhōḷā and the Pūrṇā. And he considers that **Āmrakā**, where Dahrasēna was encamped when he made the grant, may possibly be the '**Ambachh**,' '**Ámbáchh**,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that Āmrakā need not necessarily be anywhere near the other places mentioned in the record. He adds that Kāpura gave its name to a territorial division, known as the **Kāpur-āhāra**, which is mentioned in a Nāsik inscription of Ushavadāta,[3] and that the **Chikhalapadra** of that inscription is the '**Chikhalda**' of the maps, on the south bank of the Miṇḍhōḷā, two and a half miles east-north-east from 'Kapura.'

TEXT.[4]

First Plate.

1 Svasti [||*] Vijaya-skandhāvārād=**Āmrakā**-vāsakāt=**Traikku(kū)ṭakānāṁ** mātāpitṛi-pād-ānuddhyātō Bhaga-

2 vat-pāda-karmmakarō=śvamēdh-āharttā śrī-mahārāja-**Dahrasēnaḥ** sarvvān=ēv=āsmat-santakān=**Anta-**

3 **rmmaṇḍali-vishaya**-vāsinas=samājñāpayati yathā **Kāpura**-vāstavya-brāhmaṇa-Naṇna(ṇṇa)svāmina[5]

4 atr=aiva vishay-āntarggata-**Kanīyas-Taḍākāsārikā**-grāmō mā[t]āpi[t]rōr=ātmanaś=cha puṇya-

Second Plate.

5 yaśō-bhivṛiddhayē(ya) ā-chandr-[ā*]rkk-ārṇṇava-[kshi]ti-sthiti-kālikā(ka)ś=chōra-rō(rā)jāpatthyakāri-varjjaṁ

6 sarvva-ditya-vishṭi-parihārēṇa putra-pautr-ānvaya-bhōjyas=samatisṛishṭō yatō=sya bhuñjatañ=kṛishatō(taḥ)

7 pravi(di)śataś=cha na k[ē*]nachi[t] pratishēdhañ=käryya ity=uktañ=cha bhagavatā Vyāsēna [|*] Shashṭi-varsha-sahasrāni(ṇi)

8 svarggē vasati bhūmi-daḥ [|*] āchchhēttā ch=ānumantā cha tāny=ēva narakē vasēd=iti [||*] **Buddhagupta**-dūtakam=ājñā

9 **saṁ 200 7 Vaiśākha-śuddha-trayōdaśyā[ṁ*] 10 3 [||*]**

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[1] *Journ. Bombay Br. R. As. Soc.* Vol. XXIII, p. 6 f.

[2] See *Ind. Ant.* Vol., XXXIX. p. 97 f.

[3] Above, Vol. VIII. p. 82, No. 12.

[4] From two sets of ink-impressions supplied by Dr. Fleet.

[5] Read °*svāminē=tr=aiva*.

TRANSLATION.

(Line 1.) Hail! From the camp of victory pitched at **Āmrakā**, the glorious Mahārāja **Dahrasēna**, (*who belongs to the family*) of the **Traikūṭakas**, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishṇu), (*and*) who has performed an *aśvamēdha*, addresses (*the following*) order to all Our subjects living in the **Antar-maṇḍalī** district (*vishaya*):—

(L. 3.) "(*We*) have granted to the Brāhmaṇa Naṇṇasvāmin, residing in **Kāpura**, the village **Kaniyas-Taḍākāsārikā** included in this same district, for the increase of the merit and fame of (*Our*) mother and father and of Ourself, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants.

(L. 6.) "Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*)."

(L. 7.) And the holy Vyāsa has spoken :—

[Here follows one of the customary verses.]

(L. 8.) (*This*) order (*was issued*),—**Buddhagupta** being the messenger (*dūtaka*),—in the **year 207, on the thirteenth—13th**—(*tithi*) of the **bright** (*fortnight*) **of Vaiśākha**.

No. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

BY H. KRISHNA SASTRI, B.A.

The two subjoined records[1] are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archæological Section. The pillar measures 5′ 4½″ by 1′ 4″ on the east face, 5′ 6½″ by 1′ 4″ on the west, and 5′ 5½″ by 1′ 3″ on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *maṇḍapa* in front of the Mallikārjuna temple at old Dharmapuri.[2] The inscriptions on it were copied by Mr. G. Venkoba Rao early in 1901[3] and a brief note on their contents is found in the *Annual Report* on Epigraphy for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

[1] Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

[2] This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyammaṉ and Vishṇu. The tank on whose bund the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

[3] Better impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Noḷamba record on a broken pillar which was lying in the Māriyammaṉ temple (No. 348 of 1901; see below, p. 63.)

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (ll. 11 to 13 on the west face; ll. 37 to 39 on the south face; ll. 66 to 68 on the east face and ll. 95 to 97 on the north face). The north-east rim of the pillar; at its lower end, is also damaged slightly and consequently, the end of ll. 79 to 83 on the east face and the beginning of ll. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in ll. 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old **Kanarese** characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Niḍagundi records edited by Dr. Fleet.[1]

As regards palæography, the initial vowels *a*, *ā*, *i*, *u* and *e* occur in their usual forms (*e.g.* in ll. 7, 64, 52, 58 and 82). Long *ī* when attached to consonants is distinguished from the short by a small loop made inside the circular *i*-mark at its base (compare, *e.g.* the *i* of *paḷḷi*° with the *ī* of °*sīme* in l. 55). In *Tagaḍūr*° (ll. 36 and 40), in *Mūlapaḷḷi* (ll. 43 and 55), in *Mūlasaṁgha* (l. 47) and in *Pūrvva-* (l. 33), the symbol for long *ū* is marked in a slightly different way from the ordinary form of it as used *e.g.* in the *ū* of *bhū* in ll. 4, 97 and 107 (twice). This variant is like the subscript *y* with its bend to the left not quite pronounced. Short *u* affixed to the consonants *k* and *r* is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical *u*-like tube affixed from below to the consonant to which it belongs. When the *u*-mark is lengthened in the case of *k* and *r* a second hook (also turned downwards) is added—the first, however, being in this case, reversed for the sake of convenience. *E* is marked by a similar hook attached to the left side of the *talekaṭṭu*, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long *ē* is denoted in a few instances by the *e*-mark being made to end in a loop as in the case of the long *ī* (*Jinē*°, l. 3; -*varē*°, l. 15; and *geyyuttirē* (wrongly for *geyyuttire*), l. 26); whereas, in others, it is not distinguished from the short *e* (compare *e.g. kuḍe*, l. 46 with *Sēnā*°, l. 47). The *ai*-symbol occurs only once in l. 72 in the word *nairatiya* (a mistake for *nairṛitya*). Here, the stroke slanting to the right over the *talekaṭṭu* of the letter may be compared with the corresponding stroke (*but* slanting to the left) of the secondary *ai* in old Nāgarī inscriptions. The compound vowel-mark *ō*, which consists of *ā* and *e*, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing *ā* and that to the left *e*. The *anusvāra* is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it belongs. The *upadhmānīya* in ll. 106 and 107 is represented by the symbol for *r* (ಅ); while, the *jihvāmūlīya*, which may be expected at the end of l. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records,[2] are represented in the subjoined inscriptions —*viz. kh*, *ṅ*, *j*, *b* and *ḷ*. *Kh* in *khaṇḍa-* (l. 42) and in *duḥkham=* (l. 99 f.) is of the later cursive form. *Ṅ* occurs as the first member of the conjunct consonant *ṅga*, at the beginning of l. 61 and is of the closed type. *J* appears ten times and in only one instance (*j* of *jñā* in l. 1) is of the square type exactly similar to that which occurs in the Mantrawāḍi inscription of Amōghavarsha I. In the other nine instances, it is of the same type but closed. The letter *b* is more frequently used and is always of the closed type, except in *Sembalattūra* (l. 56) where the subscript *b* is, however, formed as in modern Kanarese. *Ḷ* is also of frequent

[1] Above, Vol. VII. pp. 198 ff.

[2] See, for example, his remarks on palæography in the Nīlgund inscription of Amōghavarsha I. (above, Vol. VI. p. 99), in the Hatti-Mattūr and Naregal records (*ibid.* pp. 161 and 162) and in the Mantrawāḍi, Sirūr and Niḍagundi inscriptions (*ibid.* Vol. VII. pp. 199, 203 and 209).

occurrence and is of the cursive type with the miniature in the centre representing the old square form of the letter. It is noteworthy that in its secondary form *l* is always of the square type (see *ll* at the beginning of ll. 5 and 23, in l. 7 and in ll. 21 and 63). The palatal *ñ* occurs in its subscript form in *jñā* (l. 1) and as the first component in the conjunct consonant *ñcha* (ll. 21 and 32). The rare consonants *gh* and *chh* are also found, the first in l. 47 and the second in its subscript form in ll. 99 and 101. Dental *d* is hardly, if at all, distinguished from the lingual. *Ph*, in the only case where it occurs (l. 98), is marked by a small cross stroke on its right side, which distinguishes it from the unaspirate. The *rēpha*, as the first component of a conjunct consonant, is denoted by a wavy line affixed to the top of the consonant; but, when the conjunct consonant ends in *i*, the *rēpha* is affixed at the root of the circular *i*-symbol, so as to make an angle with it.[1] The final form of *ḷ* occurs in l. 35.

As for **orthography**, it may be noted that *ra* is used for *ṛi* (in *nairatiya*, l. 72), that consonants are invariably doubled after a *rēpha* with which they occur in a conjunct form, that in some Kanarese words nasals are changed into *anusvāra* before consonants of their class (*teṁkaṇa*, ll. 57, 58, 59, 60, etc.; *karuṁgal*, l. 61; *taḷuṁdāḷe*, l. 77; *aḍuṁbu*, l. 78; *kaḍegoṁbu*, l. 81) while, in some others they are not (*Sembalattūra*, l. 56; *karuṅgal*, l. 60 f.; *banda*, l. 62; *sante*, l. 63); that *vice versa* the *anusvāra* is changed into the corresponding nasal twice in l. 54 before the words *nakara* and *narasāśana* (for *naraśāsana*) and that in the latter as well as in *sishyar* (l. 50) the palatal *ś* and the sibilant *s* are wrongly used, one for the other. The language of the record is **Sanskṛit** (poetry, verses 1 to 5 and prose l. 4 f.) and **Kanarese** prose (ll. 5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been satisfactorily made out. My notes on the translation will show that some of these are very closely allied to Tamiḷ.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Ll. 56 to 94 give a detailed description of the boundary of the village granted and the remaining ll. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (*śāsana*) of the **Jinēndras** (verse 1) and a short prefatory line in Sanskṛit which mentions the family of the **Pallavas**, we are introduced to **Pallavādhirāja**, who is said to have conquered the whole earth, up to its four corners. His son was **Noḷambādhirāja**, of whom it is stated that he was worshipped by all the *sāmantas*, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Noḷambādhirāja and **Jāabbe** (l. 19 f.), daughter of **Rāchamalla-Vermāḍi**[2] and **Mahādēviyar** (ll. 16 and 17), was born **Mahēndrādhirāja-Noḷamba** (l. 24), described as having acquired the five great sounds (*samadhigata-pañchamahāśabda*)—the distinguishing *biruda* of a feudatory ruler[3]—though later on he is styled 'the favourite of (the goddesses) Fortune and the Earth (*śrī-prithvīvallabha*)'[4] like any other paramount sovereign. Mahēndrādhirāja belonged to the Pallava family and was an ornament of the Pallava race (*Pallavakula-tilaka*)[5] (ll. 20 to 23). It is recorded of him that he destroyed the **race of Mahābali** (*i. e.* the **Bāṇas**) (l. 24 f.) and was occupying, at the time of the record A., the palace (*śrīmāḍa*) at **Tagaḍūru** (ll. 36 and 37). In the **Śaka year eight hundred and fifteen**, when the cyclic year **Paridhāvin** was current, on

[1] Compare Mr. Venkayya's remarks on the palæography of the Raṇastipūṇḍi grant of Vimalāditya (above, Vol. VI. p. 348).

[2] Rāchamalla bears the titles *Satyavākya Koṅguṇivarma dharmamahārājādhirāja*, 'lord of Nandagiri' and 'ruler of Kovaḷāla, the best of towns' (ll. 12 to 16).

[3] Above, Vol. V. p. 216, foot-note 3.

[4] *Ibid.* p. 201.

[5] This epithet was also borne by Dantivarma-Mahārāja of the Triplicane inscription (above, Vol. VIII p. 292 and p. 293, note 4) and by the *mahāmaṇḍalēśvara* Chiddaṇadēva-Mahārāja (*Annual Report* on Epigraphy for 1905-06, Part II. paragraph 5).

Thursday, the **fifth** *tithi* **of the bright half of Āshāḍha**, while the *nakshatra* **was Pūrva-Phalgunī and Jupiter rose in** (*i.e.* entered) **the sign Dhanus**,—two private individuals **Nidhiyaṇṇa and Chandiyaṇṇa**—sons of a merchant from **Śrīmaṅgala**—built a Jaina temple (*basadi*) at Tagaḍūru (l. 40). The former of these received from the king, free from all encumbrances, the village of **Mūlapaḷḷi** (l. 43 f.) and in his turn made it over to **Kanakasēnasiddhāntada-Bhaṭāra**, pupil of, **Vinayasēnasiddhāntada-Bhaṭāra** of the **Pogariya-gaṇa**, the **Sēn-ānvaya** and the **Mūla-saṁgha** (ll. 47 to 51), for repairs, additions, worship, *etc.* in that *basadi* (l. 42 f.). The witnesses to this transaction were the four *samayins*,[1] the *nāḍu*, *nakara*, and the *naraśāsana* (ll. 52 to 55). Inscription B. which consists of 10 lines is written at the bottom of A. (all round the four faces of the pillar) in the same old **Kanarese** script as A. and in **Kanarese** prose. It records that a certain **Lōkayya** got from **Ayyapadēva**, son of Mahēndra-Noḷamba, the village of **Budugūru** and made a gift of it to the Jaina temple built by Nidhiyaṇṇa—apparently identical with the one mentioned in A. The founder Nidhiyaṇṇa is also said to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the **Noḷambas** who claimed descent from the Pallavas. The territory over which the Noḷambas originally held sway has been suggested to be the small district of **Noḷambaḷge**, mentioned in two Rāshṭrakūṭa records[2] of about the 9th century A.D., which, later on, appears to have received the appellation of **Noḷambavāḍi** thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Madras Presidency, was gradually extended as the Noḷambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Arcot must also have been in the possession of the Noḷambas at the time of the subjoined record.[3]

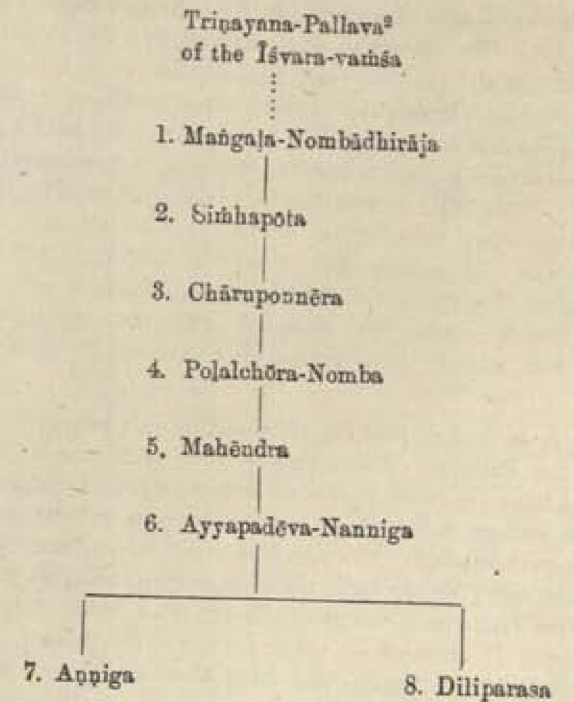
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the *Epigraphia Carnatica*) Mr. Rice has collected a large number of Noḷamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from **Hēmāvati** in the Maḍaksira tāluka of the Anantapur District and two from the town of **Maḍaksira** itself, have been included by

[1] *Samayins* are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jainas who, like the Hindus, recognise the four castes, *viz.* the Brāhmaṇas, Kshatriyas, Vaiśyas and Śūdras. The significance of the next three terms *nāḍu*, *nakara* and *naraśāsana* is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps signifies 'rulers of men' or 'officers of government.' What the author wants to say may be that the witnesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Venkayya suggests that the three terms in question, with the reflexive pronoun *ivarē* which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the *samayins* who were witnesses to the present grant, are to be considered in themselves as good as the *nāḍu*, the *nakara* and the *naraśāsana* who, perhaps in ordinary cases, bore witness to public transactions.

[2] *Epigraphia Carnatica*, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

[3] Dr. Fleet's *Kanarese Dynasties*, p. 318. That Noḷambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjeṟu, *i.e.* the modern Hēmāvati, the capital of the Noḷambas, is situated in the Maḍaksira tāluka of that district. As regards the influence which the Noḷambas exercised about the end of the 9th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Noḷamba influence; for, the Āmbūr inscriptions of the time of Nṛipatuṅgavikramavarman refer to a cattle raid organised by the Noḷamba against Āmaiyūr (above, Vol. IV. p. 180). The original territory of the Noḷambas, however, was in the Tumkur and Chitaldroog districts of the Mysore State where their sway in the past is still testified to by the existence of a class of ryots known as Noṇabas and of town-names like Noṇavinkere (possibly a corruption of Noṇambankere), Ayyamaṅgala (*i. e.* Ayyapamaṅgala, so called after Ayyapa, son of Mahēndra), Noḷambapaṭṭaṇa, Nannivāḷa, *etc.* (Mr. Rice's *Mysore Gazetteer*, Vol. II. pp. 163 and 500).

Mr. Rice in his Tumkur volume.[1] One of the Hēmāvati epigraphs furnishes the following genealogy of the Noḷambas :—



This record, which belongs to the time of No. 8 Dīliparasa, is dated in Śaka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, *i.e.* about two generations. Consequently No. 5 Mahēndra may be identical with Mahēndrādhirāja-Noḷamba or Mahēndra-Noḷamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva "the asylum of truth (*nanni*)" of inscription (B.). This identification further enables us to identify No. 4 **Poḷalchōra-Nomba** and No. 3 **Chāruponnēra** with Noḷambādhirāja and Pallavādhirāja[3] of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings ; but Mr. Rice refers to some from the Chitaldroog District[4] which may prove that Pallavādhiraja-Chāruponnēra of the foregoing genealogy—son of Siṁhapōta—was a contemporary of the **Rāshṭrakūṭa** king

[1] *Ep. Carn.* Vol. XII. Si. Nos. 24, 28, 35 and 36.

[2] Triṇayana-Pallava is synonymous with Trilōchana-Pallava, Mukkaṇṭi-Pallava or Mukkaṇṭi-Kāḍuveṭṭi (as the name sometimes appears in Telugu inscriptions). Trilōchana was the mythical Pallava king who was ruling the Telugu country prior to the advent of the Chalukyas under Vijayāditya of Ayōdhyā. In the mythical account of the Eastern Chalukyas given in copper-plates from the time of Vimalāditya downwards, Trilōchana-Pallava is mentioned as the king who opposed Vijayāditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 352, text, ll. 16 and 17). Trilōchana is also mentioned in Telugu inscriptions as the contemporary of the early Chōḷa king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Triṇayana-Pallava) roughly about the end of the 5th century A.D. The Īśvara-vaṁśa to which Triṇayaṇa-Pallava belonged (as disclosed by the Hēmāvati record) is not mentioned elsewhere. One record from Nandalūr (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkaṇṭi-Kāḍuveṭṭi to the third eye of Śiva (Īśvara). The Pallavas of Kāñchī traced their descent from Brahmā, through many Purāṇic sages, to the Mahābhārata hero Aśvatthāman.

[3] These two names appear more like general appellations and may have been borne by any one of the Noḷamba kings who claimed descent from the Pallava family ; whereas, those given in the genealogical record from Hēmāvati were, perhaps, the real names of the two Noḷamba rulers who immediately preceded Mahēndrādhirāja.

[4] *Ep. Carn.* Vol. XI. Cl Nos. 33 and 34.

Jagattuṅga-Prabhūtavarsha-Gōvinda III. whose dates range from A.D. 794 to 813[1] and was, as a feudatory of that sovereign, ruling the Noḷambaḷge one thousand and Nirgunda three hundred districts. Coming to Noḷambādhirāja or Poḷalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jāabbe, the daughter of the Western Gaṅga king Rāchamalla-Vermmāḍi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from **Baragūr** in the Sira tāluka of the Tumkur District.[2] These two inscriptions tell us that Jāabbe was the daughter of Rāchamalla and the younger sister of **Nītimārga-Permāḍi.** According to Dr. Fleet, Rāchamalla, the father-in-law of Noḷambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71).[3] As the earliest record hitherto discovered of Mahēndrādhirāja-Noḷamba is dated in Śaka 800, we may tentatively fix the lower limit of Noḷambādhirāja's reign at A.D. 878-79. And as the father of Noḷambādhirāja, *viz.* Pallavādhirāja, was a feudatory of the Rāshṭrakūṭa king Gōvinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Noḷambādhirāja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

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[1] We arrive at the same result if we go back two generations from the earliest available date of Mahēndrādhirāja, *viz.* A.D. 878-79 (Si. 38), and shall be near to the close of Gōvinda's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chāruponnēra. Chāruponnēra's father Siṁhapōta is therein mentioned (*ibid*, Cl. 8.) as the subordinate of a certain Permanaḍi, who, as the name suggests, was evidently a Western Gaṅga king. According to Mr. Rice, Permanaḍi was a title which the early Western Gaṅga king Śripurusha-Muttarasa "took away from the king of Kāñchī" (*Mysore Gazetteer*, Vol. I. p. 314 and *Ep. Carn.* Vol. VIII. Nr. 35). Dr. Fleet assigns this Śrīpurusha to the period A.D. 765 to 805 (*Ep. Ind.* Vol. VI. p. 64). Consequently, the time of Chāruponnēra, son of Siṁhapōta, must have been subsequent to A.D. 805 as was already found to be the case.

[2] *Ep. Carn.* Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects *Jāyabbey-emböḷ mahādēvi* of both the records, with *Noḷambādhirājarātaṅge* which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression *Noḷambādhirājarātaṅge* into *Noḷambādhirājarā* and *taṅge*, he arrives at the conclusion that the sister (*taṅge*) of Noḷambādhirāja was married to the Gaṅga king Rāchamalla. Jāabbe (or Jāyabbe), we know, was the queen of Noḷambādhirāja and mother of Mahēndra. If, accordingly, the phrase *Jāyabbey-emböḷ mahādēvi* is to be correctly connected with the word *Noḷambādhirāja*, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase *Noḷambādhirājarātaṅge* into *Noḷambādhirājarā* and *taṅge.* I think it is more natural to divide it into *Noḷambādhirājar* and *ātaṅge.* That this is actually intended is apparent from what we find in the subjoined record which states that Mahēndrādhirāja was born *to* Noḷambādhirāja (*Noḷambādhirājarggaṁ*) and *to* Jāabbe (*Jāabbegaṁ*). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the *Mysore Gazetteer*, Vol. I, p. 307, that "Pallavādhirāja's daughter was married to the Gaṅga king Rājamalla." An inscription at Chikka-Madhure in the Chaḷḷakere tāluka (*Ep. Carn.* Vol. XI. Cl. 33), however, seems to prove that the Gaṅgas and the Noḷambas were related by intermarriage already in the reign of Siṁhapōta. It is here stated that Permānaḍi (*i.e.* the Western Gaṅga king Śrīpurusha-Muttarasa) married the daughter's daughter of Siṁhapōta.

[3] Above, Vol. VI. p. 66. Mr. Rice suggests that the Noḷambādhirāja mentioned in an undated Gāṅga record of Nītimārga at Kendaṭṭi-Maḍivāḷa (*Ep. Carn.* Vol. X. Kl. 79) and the Noḷamba king of the same name mentioned in the Pallava record at Bhōga-Nandi (*ibid.* Cl. 26), also undated, may both be identical with Noḷambādhirāja-Poḷalchōra (*ibid.* Introduction, pp. xviii and xix)—father of Mahēndrādhirāja and brother-in-law of Nītimārga. This suggestion does not appear to be correct; for, Nītimārga-Permānaḍigal under whom the former Noḷambādhirāja is stated to have been ruling the district Gaṅgaṟusāsira is, I believe, identical with Nītimārga-Permānaḍi Raṇavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nītimārga, the unidentified son of Satyavākya Rāchamalla. Noḷambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Noḷamba sovereign who 'was ruling the earth' (*prithvi-rājyaṁ gey*) without any overlord. Very probably he is identical with Immaḍi or Irmaḍi-Noḷambādhirāja whose record of Śaka 899 is found at Kandavāra not very far from Nandi (*Bombay Gazetteer*, Vol. I. Part II. p. 332 and *Ep. Carn.* Vol. X. Cl. 45). Nītimārga, the brother-in-law of Noḷambādhirāja-Poḷalchōra, did not, probably, succeed to the Gaṅga throne; for, we know from the Huskūru inscription that Satyavākya Rājamalla's chosen successor (*yuvarāja*) was Būtarasa (above, Vol. VI. p. 66).

Of Mahēndrādhirāja-Noḷamba the subjoined record states that he destroyed the family of the **Mahābalis** (*i.e.* the **Bāṇas**).[1] The Baragūr and the Hēmāvati records report that Mahēndrādhirāja "uprooted **Chōra** and others of his kinsmen." The Chōra here mentioned may refer to the Chōḷas of the Telugu country,[2] a branch of whom appears to have been ruling about Hēmāvati and Niḍugal about that period.[3] How these Chōḷas of the Telugu country were 'kinsmen' of the Noḷambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (*Ep. Carn.* Vol. XII. Mi. No. 102) **Chaladaṅkakāra Chōḷiga**, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. A later Chōla chief of Niḍugal had the prefix 'Vīra-Noṇamba' added to his name.[4] It may, perhaps, thus be possible to explain how the Chōras mentioned in the Baragūr and Hēmāvati inscriptions were 'kinsmen' of the Noḷambas. The statement that Mahēndrādhirāja "destroyed the Bāṇas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bāṇa country, proves beyond doubt the occupation of that part of the country by the Noḷambas. From an inscription at **Būḍidepalle**[5] in the Puṅganūr Zamīndāri which, on palæographical grounds may be referred to about the 9th century A.D., we learn that the Noḷamba raided **Puli-nāḍu** (in the Bāṇa territory) in the reign of **Mahāvali-Bāṇarasa Bāṇavidyādhara.** If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mahābali-Vāṇarāyar "who was governing **(the country) to the west of the Telugu road**" as a subordinate of the Gaṅga-Pallava king Nṛipatuṅga, his date would fall into the last quarter of the 9th century A.D.[6] And, as Mahēndrādhirāja's conquest of the Bāṇas is to be referred to about the same period, the raid on Puli-nāḍu recorded in the Būḍidepalle inscription may be supposed to have occurred in the early part of the reign of Mahēndrādhirāja and would, in that case, be but the commencement of his campaign against the Bāṇas, which eventually earned for him the title 'destroyer of the Mahābali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance to the Pallavas, the Noḷambas were often ranged against the Bāṇas. The incidents recorded in the **Baṅgavādi** *vīragal*,[7] for instance, show that during the reign of the **Gaṅga-Pallava** king **Vijaya-Narasiṁhavikramavarman, Skanda-Bāṇādhirāja** met in battle **Daḍiya (Daḍiga), Bāṇarāja** and **Mahēndravikrama.** During the reign of the **Vaidumba-Mahārāja Gaṇḍa-Triṇētra,** Bāṇarasa and Vaidumba-mahārāja marched on **Sōremati** and were met on the battlefield by the **Noḷamba, Rāchamalla** and **Daḍiga.**[8] An inscription at **Pedda-Tippasamudram** in the Cuddapah District states that the Vaidumba king Gaṇḍa-Triṇētra fought with Noḷombi (*i.e.* the Noḷamba king) on the battlefield just referred to.[9] The *vīragal* at **Chedaḷḷa** near **Puṅganūr**[10] belongs to the reign of Mahāvali-Bāṇarasa and states that the king on behalf of the

[1] An undated inscription in the Bowringpet tāluka of the Kolar District (*Ep. Carn.* Vol. X. Bp. 64) states that Mahēndrādhirāja was ruling the district Gaṅgaruśāsira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will be shown in the sequel, Mahēndra must have extended his kingdom and become an independent sovereign. The feudatory position of Mahēndra thus suggested would reduce the long period of rule of Noḷambādhirāja, arrived at on the previous page, by at least a few years.

[2] *Annual Report* on Epigraphy for 1904-05, Part II. paragraph 5. The Mēlāgāṇi inscription of Śaka 896 refers to a Pallava prince named Chōrayya-Noḷamba (*Ep. Carn.* Vol. X. Mb. 84). Another record of Śaka 933 (*ibid.* Ct. 118) mentions a Noḷambādhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

[3] *Ep. Carn.* Vol. XII. Introduction, p. 7. [4] *Ibid.* Vol. XI. Cl. 21.

[5] No. 571 of the Madras Epigraphical collection for 1906.

[6] *Annual Report* on Epigraphy for 1903-04, paragraph 26.

[7] Above, Vol. VII. p. 22. Another *vīragal* noticed at the end of the same article mentions Mahāvali-Bāṇarasa on one side and Noḷamba, Rāchamalla, Mayindaḍiya and Daḍiga on the other.

[8] No. 295 of the Madras Epigraphical collection for 1905.

[9] No. 533 of the same collection for 1906. [10] No. 543 of the same collection.

Permanaḍi led an offensive campaign against the **Noḷamba, Rāchamalla** and **Mayindaḍi** and met them in battle at **Soremati**. We have already referred to the raid into Puli-nāḍu by the Noḷamba during the reign of Bāṇavidyādhara. In the reign of the Bāṇa king **Vijayādityan Virachūḷāmaṇi Prabhumēru**,[1] a certain **Kāḍuvaṭṭi Muttarasan**, perhaps connected with the Noḷambas, attacked **Kōyatūr**, the modern **Laddigam** near **Puṅganūr**[2] in the Bāṇa territory. Thus, in these early conflicts we always see the Noḷambas opposed to the Bāṇas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bāṇas by the Noḷamba king **Mahēndrādhirāja-Noḷamba** which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Noḷamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gaṅgavāḍi 96,000[3] and partly also to Perumbāṇappāḍi[4]—the territory of the Bāṇas. Mahēndra before he entered into hostilities with the Gaṅgas and the Bāṇas appears to have been a subordinate of the former ruling the Gaṅgaṟusāsira.[5] What led to his hostilities with the Gaṅgas it is not possible to say at present.[6] The fact that Rācheya-Gaṅga, as stated in the Iggali inscription, died in battle against the Noḷamba (*i.e.* Mahēndrādhirāja) about A.D. 891—92[7] and that Ereyappa (A.D. 908 to 938) "governed the Gaṅgavāḍi province as a united whole after depriving all his enemies of their power"[8] shows clearly that Mahēndrādhirāja, at least during his lifetime, held under subjection a pretty large portion of the Gaṅgavāḍi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Maṇḍya tāluka of the Mysore District[9] (the very heart of the Gaṅga country) which gives for Mahēndra the date Śaka 817—the latest known for him so far. It will be enough to state before closing this paragraph, that the Noḷambas started a petty state in and around Hēmāvati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rāshṭrakūṭas and the Gaṅgas, they fell into frequent conflicts with the Bāṇas, the Vaidumbas and the Chōḷas and even with their overlords the Gaṅgas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahēndrādhirāja-Noḷamba.

A new name in the succession list of the Noḷambas which, as will be shown below, has to be placed between Mahēndra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvani in the Muḷbāgal tāluka of the Kōlār District,[10] it appears as if Mahēndra had a brother called **Iṟiva-Noḷamba** who was born of a different mother. The inscription states that **Dīvabbarasi** or **Dīvaḷāmbā**, born of the Kaḍamba family, was the chief queen (*agra-mahishi*) of **Poḷalchōra**, who, as stated

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[1] No. 542 of the Madras Epigraphical collection for 1906.

[2] *Annual Report* on Epigraphy for 1906-07, Part II. paragraph 38. Bp. No. 13 of Mr. Rice's *Epigraphia Carnatica* Vol. X. refers to an earlier conquest of the same place and states that the conqueror Mādhava-Muttarasar belonged to the Gaṅga race.

[3] Kōlāhalapura, the modern Kōlār, was built by the mythical Gaṅga king Kōlāhala in the great Gaṅgavāḍi-vishaya. Bempūr (Bēgūr) twelve in the Bangalore District was granted to one of his subordinates by Ereyappa who was ruling over the Gaṅgavāḍi 96,000. The large number of Gaṅga records on stone both in the Bangalore and Kōlār districts prove that these districts were included in the Gaṅga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gaṅgaḍikāra. This name, according to Mr. Rice, is derived from Gaṅgavāḍi—the country of which these people were the original inhabitants.

[4] Muḷbāgal, Chintāmaṇi and Bowringpet tālukas of the Kōlār District bear traces of the supremacy of the Bāṇa kings over these parts; Mr. Rice's *Mysore Gazetteer*, Vol. II. p. 105.

[5] Noḷambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gaṅgas; see above, p. 59, footnote 3.

[6] It is not unlikely that, in the matter of succession to the Gaṅga throne after the death of Rājamalla, there were disputes between his son Nītimārga (not identified) and the *yuvarāja* Satyavākya Būtuga I. the actual successor of Rājamalla. Perhaps Mahēndra helped his brother-in-law Nītimārga against Būtuga I.

[7] Above Vol. VI. p. 68.

[8] *Ibid.* p. 49.

[9] *Ep. Carn.* Vol. III. Md. 13.

[10] *Ibid.* Vol. X, Mb. 38.

above, is identical with **Noḷambādhirāja**, father of Mahēndra. From the way in which Iṟiva-Noḷamba is introduced in the inscription, it looks as if he was born of Divaḷāmbā after Mahēndra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahēndra, who had perhaps stronger support than Iṟiva-Noḷamba. Still it is not possible to assert that, after Mahēndra, the succession passed on direct to his son Ayyapa. The only sure date for **Ayyapa** hitherto known is Śaka 841.[1] Between this and Śaka 817, the latest known date for **Mahēndra**, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of **Noḷambādhirāja-Nolipayya**, from the Maddagiri tâluka of the Tumkūr District,[2] one of which supplies the date Śaka 820, Paiṅgaḷa. This Noḷambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Naṇṇiga and not Nolipayya. It is not impossible, therefore, that Iṟiva-Noḷamba, the son of Divaḷāmbā and step-brother of Mahēndra succeeded the latter under the name Noḷambādhirāja-Nolipayya.[3] If this conjecture is proved by future researches to be correct, it follows that Iṟiva-Noḷamba mentioned in the Āvani record was the *son* of **Divaḷāmbā** and not her *grandson* (Dilipayya Iṟiva-Noḷamba) as Mr. Rice puts it.[4] Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahēndra's death and that of the succession of Nolipayya; for, it states that Divaḷāmbā on the death of Mahēndra built a temple and called it **Noḷamba-Nārāyaṇēśvara** after Noḷamba-Nārāyaṇa, one of Mahēndra's *birudas*. She also granted the village of Avināśi (Āvani) and called it **Poḷalchōra-maṅgaḷa**, perhaps after the name of her husband and in it constructed the tank Divaḷabbā-samudra after her own name.

Ayyapadēva, son of Mahēndra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the *biruda* "the asylum of truth (*nanni*)." It is this *biruda* evidently that accounts for his other name Naṇṇiga or Nanniga, which occurs in his inscriptions. He was the contemporary of the Gaṅga king **Ereyappa** and about A.D. 938 fought with the latter's help the battle of **Tumbepāḍi** against **Vīramahēndra** whom Dr. Fleet has identified with the **Eastern Chalukya king Chāḷukya-Bhīma II.**[5] The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara=A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gaṅgas,[6] while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndrādhirāja, he, later on, became their friend as appears from his war against the common foe,[7] the Eastern Chalukya king Chāḷukya-Bhīma II. If the statements made in the Kaluchumbaṟṟu grant of Amma II.

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[1] *Ibid.* Vol. XII, Si. 39. The Śaka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Śaka date is given for Ayyapadēva in *Ep. Carn.* Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year Īśvara which corresponded to Śaka-Saṁvat 841 current.

[2] *Ibid.* Mi. Nos. 27 and 52.

[3] Noḷambādhiraja-Nolipayya (-Nalipayya) receives the surname Iṟiva-Noḷamba Nolipayya (Nalipayya) in two records from the Kolar District (*Ep. Carn.* Vol. X. Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahēndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahēndra but that of the latter's brother Iṟiva-Noḷamba Nolipayya (I.).

[4] *Ibid.* Introduction, p. xix. Evidently the mistake is due to his taking Divabbarasi and Divaḷabbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

[5] Above, Vol. VI. p. 47.

[6] See, for example, *Ep. Carn.* Vol. XII. Mi. 71.

[7] The Noḷambas seem to have been in conflict with the Eastern Chalukyas from still earlier times. Guṇaga-Vijayāditya III. (A.D. 844 to 888) is stated to have "cut off the head of Maṅgi in battle." The Maliyapūṇḍi grant of Amma II. (above, Vol. IX. p. 48 f.) says that this Maṅgi was "the king of the great Noḍambarāshtra (*i.e.* the Noḷambavāḍi country)." We do not know of any ruler of Noḍambarāshṭra about this period, that bore the name or surname Maṅgi. The long interval between 814 and 878 A.D., noticed already, must have counted more than one Noḷamba king besides Noḷambādhirāja-Poḷalchōra. Perhaps Maṅgi was one of these. Nombādhirāja, the first historical ancestor of the Noḷambas, was, according to the Hēmāvati inscription, known to the Karṇāṭas (*i.e.* the Rāshṭrakūṭas) as Maṅgaḷa. The Maṅgi of the Maliyapūṇḍi grant might have been named after this early Maṅgaḷa.

are to be taken as literally true,[1] Ayyapa must have fallen in the fight with Chāḷukya-Bhīma II. Dr. Fleet places this event about the end of Eṛeyappa's reign, *i.e.* between A.D. 934 and 938. Accordingly, we may perhaps infer that **Ayyapa** ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the *Epigraphia Carnatica* do not assign to him dates later than A.D. 920. After Ayyapa[2] the family appears to have gradually declined till it was subjugated by the Chōḷa king Rājarāja I. of Tanjore in A.D. 998-99.[3]

The Noḷamba occupation of **Tagaḍūru** which is established by the existence in it of the records of Mahēndra and his son Ayyapa is corroborated by another inscription[4] on a broken pillar discovered in the Māriyammaṉ temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanēri by **Mahēndra-Noḷamba** in **Śaka 800** (corresponding to the cyclic year Viḷambi) to the teacher **Ponnēṛa-goravar** who, as the suffix *goravar* indicates, must have been a Śaiva.[5] It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the *samayins.*[6] On this occasion, the merchants (evidently those of Tagaḍūru), among whom figure **Chandiyaṇṇa** and **N[i]dhiyaṇṇa**, the builders of the Jaina *basadi* recorded in inscription A., [assigned] tolls on certain commodities as a *dēvadāna*. The inscription being broken, it is not possible to say to what particular temple the *dēvadāna* was intended. The record at any rate supplies us with two important facts, *viz.* (1) that already, in Śaka 800 (the earliest date for Mahēndra, known also from the Baragūru record) Mahēndra had occupied Dharmapuri and the surrounding country, and (2) that the Śaiva and the Jaina faiths (*samaya*) were flourishing side by side at Tagaḍūru under the patronage of the Noḷamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikārjuna temple at old Dharmapuri[7] begins with the phrase *svasti Pallav-ānvayāya* and introduces **Noḷambādhirāja** and the **Gaṅga king [Rachamalla]** in the very same terms as inscription A. The record does not appear to have contained any Śaka date but the month, fortnight, *tithi*, week-day, *etc.* are given on one of the mutilated

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[1] Above, Vol. VII. p. 187, text line 38.

[2] In the Dēōli plates of the Rāshṭrakūṭa king Kṛishṇa III., dated in Śaka 862, a Pallava king named Aṇṇiga is said to have been defeated by Kṛishṇa III. (Above, Vol. IV, p. 191). It is not unlikely that this Aṇṇiga was the son of Ayyapa.

[3] The earliest Chōḷa inscription mentioned in the *Epigraphia Carnatica* (Vol. X. Introduction, p. xxiv) is one of Madiregoṇḍa Kō-Parakēsarivarman. Mr. Rice himself doubts if this could be attributed to the early Chōḷa king Parāntaka I. The next sure record is one of Rājarāja I. from the Hoskōṭe tāluka (*Ep. Carn.* Vol. IX. Ht. 111). Rājarāja's conquest of Gaṅgapāḍi, Nuḷambapāḍi and Taḍiyapāḍi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rājarāja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chōḷa feudatories. For, Ht. 111 states that in Śaka 920—the very year in which Rājarāja must have entered Mysore—Gannarasa, son of Ayyapadēva (apparently a Noḷamba) was ruling a portion of Daḷigavāḍi as a feudatory of the Chōḷa king. In (Śaka 923) the 16th year of Rājarāja, a certain Noḷambādhirāja made a grant in his capacity as the general of the Chōḷa emperor (*Ep. Carn.* Vol. X. Mb. 208). Noḷambādhirāja Chōrayya, with Noḷamba attributes, was ruling in Śaka 933 also as a tributary of the Chōḷa king Mummaḍi-Chōḷa (Rājarāja I.) (*ibid.* Ct. 118). In the 25th year of Rājarāja I. (*i.e.* A.D. 1009) Tagaḍūr-nāḍu was ruled by a Chōḷa subordinate named Pañchavaṉ Brahmādhirāyaṉ (Madras Epigraphical collection for 1909, No. 254) and was included in the Muḷvāyi-rājya in the reign of the Vijayanagara king Dēvarāya I. (*ibid.* No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rājarāja I, dated in his 7th year (*ibid.* Introduction, p. xxiv), is a record of Rājarāja II.; for the introductory phrase *pū maruviya poḻil-ēḻu* occurs in some of the Tamil records of the latter.

[4] No. 348 of the Madras Epigraphical collection for 1901.

[5] See Dr. Kittel's Kannaḍa-English *Dictionary*, s. v. *gorava;* and above, Vol. VII, pp. 200 and 202. It may be noted that *guravaḍigaḷ* is also used as an honorific title attached to the names of Jaina teachers.

[6] See above, p. 57, footnote 1. *Samayin*, here evidently denotes the adherents of the Śaiva *samaya*. Dr. Winslow in his *Tamil and English Dictionary* mentions "twelve principal religious systems (*samaya* of which six are approved and six rejected by the Śaiva sects."

[7] No. 306 of the Madras Epigraphical collection for 1901.

faces.[1] The donee here was a certain **Bhairavaśakti-Bhaṭāra** of **Nandi**. Bhairavaśakti, as his name indicates, must have been a Śaiva preceptor like Ponnēra-goravar of the record just quoted, and **Nandi** is undoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kōlār District.

Tagaḍūru, in which the Jaina temple was built by the merchants Nidhiyaṇṇa and Chandiyaṇṇa, has been identified with the modern Dharmapuri where the pillar was found.[2] Neither the Jaina temple nor the palace (*śrīmāḍa*) referred to in l. 36 could now be traced.[3] Tagaḍūru was, at this time, perhaps, a very important city, and from what is said of it in an undated inscription[4] on a stone set up on the bund of the big tank at old Dharmapuri, it was, as it were, "a reflected image of the whole earth; for in it were:— this[5] Śaiva teacher **Vidderāśi**; the temples **Kali-Chōrēśvara**,[6] **Pallavēśvara**, the great **Bhōgēśvara**, the magnificent and spotless **Nannēśvara** and **Bhujaṅgēśvara** of **Kāñchī** which shone in its imperial (?) fame; the enclosing walls (*prākāra*) and the pleasure-gardens (*nandana-vana*) of kings who were as powerful as lions."[7] The village Mūlapaḷḷi which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao, B.A., B.L. He writes :—**Mūlapaḷḷi** is probably represented by the modern village of **Mūlakāḍu**, 9 miles west of Dharmapuri. **Sembalattūru** may be **Semmanahaḷḷi**, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and **Budugūru** is apparently **Buduganhaḷḷi**, about 7 miles south of Dharmapuri." It may be noted that Budugūru which is mentioned in l. 86 of (A.), is the object of the grant in inscription (B.).

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[1] *Bhādrapa[da-mā*]sada bahula-pakshada tadi[ge*]yum Brihaspati-vāramum Rēvati-[naksha*]tramum* The details of this date, which is *Vriddhiy-embudu nitya-yō[gamu*]m-āge Kanne-samkrāntiya tat-kā[lado*]ḷ=*. probably one of Mahēndrādhirāja, were submitted to Professor Jacobi of Bonn for verification. He remarks :— "Kanyā-saṁkrānti fell on Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the moon had left Rēvati and stood in Aśvinī and the *yōga* Vṛiddhi was just over and Dhruva was the current *yōga*; (2) 25th August 880, but this was Bhādrapada ba. di. 2 with *nakshatra* Rēvatī and *yōga* Vṛiddhi. These are the only possible years."

[2] Above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Madras Epigraphical collection for 1901) the place is called Tagaḍūr in Tagaḍūr-nāḍu, a sub-division of the Gaṅga country (*Gaṅga-nāḍu*). It is not known when and why the name of the town was changed to Dharmapuri. The *Madras Manual of Administration*, Vol. III. p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmmavoḷal which is mentioned in the Baragūr record of the Noḷamba king Mahēndra, as having been ruled by Parama-Mahādēvi, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem *Puranāṉūṟu*, the place is known only as Tagaḍūru.

[3] I have been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikārjuna in old Dharmapuri and just opposite the European cemetery, there is a small slab bearing Jaina figures." This perhaps is the only relic of the Jaina *basadi* built by Nidhiyaṇṇa and Chandiyaṇṇa at Tagaḍūru (Dharmapuri).

[4] No. 309 of the Madras Epigraphical collection for 1901. The old Kanarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Noḷamba records. Vidderāśi (*i.e.* Vidyārāśi) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kāḷamukha ascetic Mallikārjuna of Madura mentioned in an inscription from Koḍumbāḷūr (No. 129 of the Madras Epigraphical collection for 1907).

[5] The demonstrative 'this' is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

[6] The temple of Chōḷēśvara at Kaḍabattūr, a village quite close to Dharmapuri, is, according to Mr. Hayavadana Rao, "a typical Chōḷa temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Chōrēśvara.

[7] The verse runs :—

Kali-Chōrēśvara-[Pallavē]śvara-mahā-Bhōgēśvar-ōttuṁga-ni-
rmmala-Nannēśvara-kīrtti-śāsana-lasat-Kāñchī-Bhujaṁgēśvara-
r=vvala-kaṇṭhīrava-bhūpa-nandana-vana-prākāra-saṁ[sthā]nadi-
n=elak=ellaṁ paḍichandam=āytu Tagaḍūr=i Vidderāśīndrariṁ.

On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :—" The date won't come out right. The Paridhāvi year was 892. On the 1st June of that year Jupiter entered Dhanus. Āshāḍha su. di. 5 fell on 3rd June, Saturday, *not* Thursday, and the *nakshatra* was Maghā, *not* Pūrva-Phalgunī." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

INSCRIPTION A.

TEXT.[1]

West face.

1 ◎ Śrimatām jñānarūpāṇāṁ lō-
2 kālōka-āvalōkināṁ[m] [|*] śāsa-
3 nasya Jinēndrāṇā[ṁ] bhadraṁ
4 bhūyān=nirantaraṁ [|| 1*] Svasti Pa-
5 llav-ānvayāya [||*] Vijita-cha-
6 turanta-mahimaṇḍala-śri-
7 **Pallavādhirājara magaṁ a-**
8 vanata-samasta-sāmanta-
9 makuṭa-ma[ṇ]i-kiraṇ-āru-
10 ṇita-cha[raṇa]-sarasiru-
11 ha-śrī-[No][laṁ*][b]ādhirāja-
12 rgga[ṁ] svasti [Satyav*]ākya Koṅgu-
13 ṇivarmma [dharmma]mahārā-
14 jā[dhirāja Na]n[da]giri-nā-
15 tha Kova[ḷāla]-puravarē-
16 śvara śri-R[ā]chamalla-Vermmā-
17 ḍigaḷgaṁ Ma[hā]dēviyarggaṁ
18 puṭṭidō[ḷ=akhi]ḷa-[bh]uvana[ta]-
19 la-ratna . . [ya]r=appa | Jāa-
20 bbega[ṁ] puṭ[ṭ]idō[ṁ] samadhiga-
21 ta-pañchamahāśabda- Pallav-ā-
22 nvaya-śrī-pṛithuvi-vallabha Pa-
23 llav[a]kulatilaka śrī-Mahē-
24 ndrādhirāja-Noḷamba Mahā-
25 bali-kula-vidhvaṁsanaṁ geydu
26 pṛithuvi-rājyam geyyuttirē[2] [||*]

South face.

27 Svasti [||*] [3]Saka-nṛipa-kāl-ātīta-
28 saṁvatsaraṁgaḷ=oṇṭunūṛa-
29 padinaydan[o]ya Paṛidhā-
30 viy=emba sa[ṁ]vatsara [4]pravarttise
31 Āshā[ḍha]māsada śukla-
32 pakshada pañchamiyu Bṛi-
33 haspativāramu Pūrvva-Pā-[5]

---

[1] From three sets of inked estampages prepared in 1901.

[2] Read *geyyuttire*.

[3] Read *Śaka*-.

[4] The syllable *va* is engraved below the line.

[5] Read -*Pha*-.

34 **Iguni-nakshatramuṁ Dhanu-**
35 **vinoḷ Bṛihaspatiy=uda[ya]-**
36 **ṃ=āge Taga[dū]ra** śrīmāḍa-
37 man=[1]Noḷa[mban=i*]ṟuvandu **Śrī-**
38 **maṁgala** . . . veya
39 seṭṭiya . . [| **Cha]ndiya-**
40 ṇṇanu[2] **Nidhiyaṇṇanu Tagaḍū-**
41 roḷ=basa[d]iyam=māḍisi ā
42 basadige khaṇḍa-[3][s]puṭita-nav[a]-
43 karmma-dēvārchchan-ā[d]igaḷge **Mūla[pa]-**
44 ḷḷiyaṁ sa-sarvvapādaparih[ā]-[4]
45 ran=**Noḷamba[ṁ]** dhāreyan=eṟe-
46 du kuḍe Nidhiyaṇṇa paḍedu
47 śrī-**Mūlasaṁgha-Sēnānvay-ā-**
48 gragaṇya **Pogariya-gaṇada**
49 **Vinayasēnasiddhānta[d]a-bhaṭā-**
50 **rara** [5]sishyar=**Kkanakasēnasiddhā-**
51 **ntada-bhaṭārargge** pāda-prakshā-
52 ḷana-purassara koṭṭa [||*] Ida[kk]e
53 sākshi nālku samayigaḷu[6]

East face.

54 nāḍun=nakaramun=narasāśana[mu]-[7]
55 m=ivarē [||*] Mūlapaḷḷiya polasi[me ||*]
56 **Mūḍa Sembalattūra** b[e]ṭṭ[a]da [ke]-
57 lagaṇa pēr-[a]l[v]ina teṁkaṇa kuṟuki
58 adin=te[ṁ]ku uḷugu-gadaṟe [a]-
59 din=teṁku m[ē]l-[a]riye adin=teṁku
60 uḷugu-guṟuki adin=teṁku karu-
61 ṅgal-kuḷi karuṁgal-kuḷ[i]yind=iḷidu
62 paḍuva banda paḷḷada poṇarppu-
63 [ṇu]se allindam=ante pōgi paḍu-
64 vaṇa paḷḷaṁ ā paḷḷamē viḍidu
65 pōgi **Mīnaṁjaṇeyiṁ** teṁkaṇa pa-
66 ḷḷa **Koyilē[rige** vō]gi K[o]yilē-
67 riya kiḷa . . m=ante **Anduva-**
68 **r[ē*]rige** v[ō] . . . ḷavaresi-
69 yēri [|] Anduva[rēri] A[ndu]varēri-
70 ya paḍuvaṇa kaḍe-goṁbu a[nt]e [pa]-

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[1] The accusative *śrīmāḍaman* with the verb *iṟu* is peculiar to the Kanarese idiom. It reminds strongly of the Sanskṛit *gṛihaṁ tishṭhan*.

[2] *Ṇṇa* is written for *ṇṇa* here as well as in l. 46 and l. 9 of inscription B. Perhaps the *anusvāras* after the two names are missing and must be inserted also.

[3] Read *-sphuṭita-*.

[4] *Sarva-pāda-parihāraṁ* stands for *sarva-bādhā-parihāraṁ*.

[5] Read *śishyar*.

[6] Perhaps an *anusvāra* is to be inserted at the end of the line, in order to connect *samayigaḷu* with the witnesses mentioned immediately after.

[7] Read °*śāsana*°. *Mu* at the end of the line is partly seen on the original. The neuter ending *muṁ* perhaps indicates the whole *class* of officers (*naraśāsana*). I cannot explain how the demonstrative *ivarē* is used in the masculine, while the nouns to which it refers (except *samayigaḷu*) are in the neuter ; see above, p. 57 footnote 1.

Two Nolamba Inscriptions from Dharmapuri; 9th Century A.D.

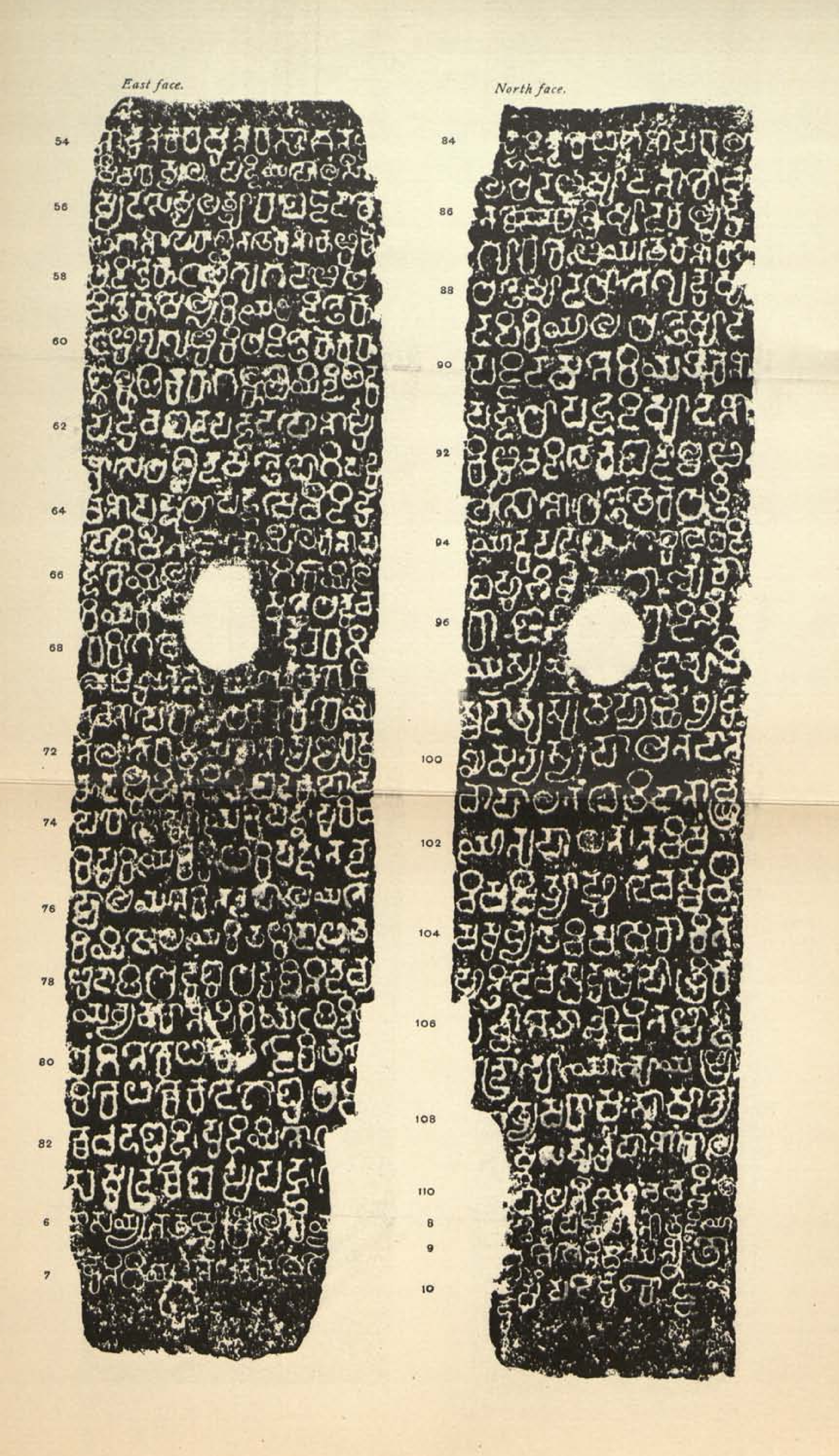
South face.

West face.

SCALE · 2

V. VENKAYYA.

W. GRIGGS & SONS, LTD., PHOTO-LITH.


East face.
North face.

71 [ḍu]vaṇa pēr-o[ṅge] Anduvarereya[1]
72 n[e]llaṁ nairatiya[2] kōṇa **Mūḻūra** [m]u-
73 kkūḍal-puḷi | puḷiyi[ṁ] baḍakku pōda
74 pēr-o[ṅg]e-**Puriyēri**[3]-paḷḷa [|] Puri[ē]-[4]
75 ri Puriyēri-[ki]ḷ[ā]ri-paḷḷa | **Nanda-**
76 **ppolayanēri** Nandapoleyanē-
77 riyi[ṁ] **Mēlayēri-** taḷuṁdāḷe [|] [ta]-
78 ḷudāḷi aḍuṁbu aḍu[ṁ]biniudaṁ vā-
79 yavya[da] kōṇa piriya uḷindi
80 aṁgine keḷakke **[Ta]ṭṭēri** | Ta[ṭṭ]ē-
81 ri keḷakke kaḍegoṁbu [|] a .
82 kke eḷabuḷi | puḷiyi[ṁ] **No[ḷa][mba*]-**
83 **samudrakke** barpa paḷḷaṁ | [i]=

North face.

84 [ppa*]ḷḷadi[nde] keḷagaṇa paral-ā-
85 la [|] adaṟa mūḍaṇa **Kōva-**
86 **na[keṟe]** alli mūḍakal=**[B]udu-**
87 **gūra-**keṟeya teṁkaṇa ka[ṭṭe]
88 ante mūḍa āne-gundu[5] |[6] m[ū]-
89 ḍa piriy-āla | ante mūḍa
90 **Paṭṭidamanēriya** teṁkaṇa
91 paḷḷaṁ [|] ā paḷḷadiṁ mūḍaṇa
92 kiṟuvaṭi | teṁka **Baṇḍalvaṟa-**
93 **la** soṇe | ante te[ṁ]ka atti-
94 y-ōḍu paḷḷaṁ | [be] . gālu chembaḍi [‖*]
95 Bahubhir=vva[su]dhā bhuktā
96 rāja[bhi][s=Saga*]r-ādibhiḥ [|*]
97 yasya [ya][sya*] [ya]dā bhūmi[ḥ*][7]
98 tasya tasya [ta]dā phala[ṁ] [‖ 2*] ◎
99 Sva[ṁ*] dātu[ṁ] sumahach=chhakya[ṁ] du[ḥ]-
100 kham=anyasya pālana[ṁ |*] dānaṁ
101 vā pālanaṁ v=ēti dānāch=chhrē-
102 yō=nupālanaṁ | [3*] Na vishaṁ
103 visham=ity=āhu[ḥ][8] dēva-svaṁ vi-
104 sham=uchyatē [|*] visham=ēkākinaṁ
105 hanti dēva-sva[ṁ*] putra-pautrikaṁ[9] [‖ 4*]
106 [Sa]rvvān=ētān=bhāvina〤=pārtthi-
107 [vē*]ndrāṁ=bhūyō bhūya〤=prā-
108 [rtha*][ya]ty=ēsha Rāmaḥ [|*] sāmāny[ō]=
109 [yaṁ dha*]rmma-s[ē]tur=nṛipāṇāṁ kālē
110 [kālē*] pālanīyō bhavadbhiḥ [‖ 5*] ◎

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[1] Read °rēriya.
[2] Read nairṛitya.
[3] To the syllable pu is also attached a sign of e.
[4] Read Puriyēri.
[5] Read, perhaps, -guṇḍu.
[6] The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.
[7] Read bhūmis=.
[8] Read =dhur=.
[9] Read -pautrakaṁ.

INSCRIPTION B.

TEXT.

West face.

1 [◎] [1]Śri-**Mahēndra-Noḷaṁ[ba]-**
2 na maga[ṁ] nanuig=[ā]śraya śrimad-**A-**
3 **yya[padē]var [B]u[d]ugūra** udaka-

South face.

4 pūrvvan=dhāreyan=eṟedu kuḍe
5 [A]rhach-chhāsana-pradīpakan=**a[ppa]**

East face.

6 **D[ō]sayyana** tammoṁ śri-**Lōkayya-**
7 [ga]ḷu **Nidhiyaṇṇana** basadige go-

North face.

8 [ṭṭa ‖*] . vina paḍu[va]ṇa taḍiyo-
9 []=a*][rchcha]nege Nidhiyaṇṇaṁ to-[2]
10 [ṭṭ]umaṁ paḍedu [3]kōṭṭaṁ [‖*]

TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious **Jinēndras**,—the embodiments of wisdom, who see the non-world in the world.[4]

(L. 4 f.) Prosperity to the **Pallava** family!

(Ll. 5 to 26.) While the prosperous **Mahēndrādhirāja-Noḷamba**, the ornament of the Pallava race, the lord (*of the goddess*) of Fortune of (*i.e.* residing in) the Pallava family (*and*) of the Earth, who has acquired the five great sounds and is born to the glorious **Noḷambādhirāja**—whose lotus-feet are reddened by the lustre (*proceeding*) from the gems (*imbedded*) in the diadems of the whole (*circle of*) prostrating feudatory chiefs (*sāmantas*) (*and*) who is the son of the glorious **Pallavādhirāja** who had subdued the circle of the Earth (*right up*) to (*its*) four corners—and to **Jāabbe** who is . . . . . . a gem on the whole surface of the Earth born to—Hail! Satyavākya Koṅguṇivarma *Dharmamahārājādhirāja*, lord of **Nangadiri**, ruler of **Kuvaḷāla** the best of cities, the glorious **Rāchamalla-Vermmāḍigaḷ** and to **Mahādēviyar**—was ruling the earth (*after*) having destroyed the **Mahābali** race,—[5]

(Ll. 27 to 36.) Hail! while the (cyclic) year named **Paridhāvin**, the eight-hundred and fifteenth of the years elapsed, of the era of the **Śaka** kings, was current,—on **Thursday**,

[1] Between the syllables *hē* and *ndra* space enough for two letters has been left vacant. This may be due to the crack in the stone which runs between them.

[2] Read, perhaps, *tōṭamaṁ*. [3] Read *koṭṭam*.

[4] The phrase *lōk-ālōk-āvalōkinām* may also be translated "who see (*i.e.* distinguish) the world from the non-world."

[5] Without the adjectival clauses which complicate the general sense, this lengthy sentence might be reduced to: "While Mahēndrādhirāja-Noḷamba born *to* Noḷambādhirāja and *to* Jāabbe, was ruling the earth."

the fifth *tithi* **of the bright fortnight of the month of Āshāḍha,** when the *nakshatra* (was) **Pūrva-Phalgunī and Bṛihaspati (Jupiter) appeared in the (sign) Dhanus,—**

(Ll. 36 to 52.) while the **Nolamba** was staying at the royal mansion (*śrīmāḍa*) at **Tagaḍūru, Chandiyaṇṇa** and **Nidhiyaṇṇa,** [sons of ?] . . . . seṭṭi of **Śrīmaṅgala,** caused a *basadi* to be built at Tagaḍūru ; (*and*) when, with libations of water, the Nolamba gave to that *basadi* for (*repairing*) gaps and cracks, for new works (*and*) for worship of the deities, *etc.*, (*the village*) **Mūlapalli,** free from all encumbrances, Nidhiyaṇṇa received (*it*) (*and*) gave to **Kanakasēnasiddhāntada-bhaṭāra,**[1] pupil of **Vinayasēnasiddhāntada-bhaṭāra** of **Pogariya-gaṇa,** the foremost of the teachers of **Sēn-ānvaya** in the glorious **Mūla-saṅgha,** having first washed (*his*) feet (*with water*).

(Ll. 52 to 55.) The witnesses to this (*transaction*) are the four *samayins*, the *nāḍu*, the *nakara* and the *naraśāsana* (*i.e.* the rulers of men, officers of Government) : only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mūlapalli :—(*On*) the east—the *kurchi*[2] (*trees*) south of the big waste[3] on the eastern side[4] of the hill of **Sembalattūru** ; thence southwards, the *mimosa*-bush[5] ; thence southwards, the ravine higher up (?) ; thence southwards, the *kurchi*-bush ; thence southwards, the pit of (*i.e.* from which) black granite (*is quarried*) ; descending from the pit of black granite, the couple-tamarind (*tree*) in the ditch (*which runs*) westwards : thence, going in the same direction, the ditch to the west ; keeping to (*the course of*) the same ditch, the ditch from the southern side of the natural pond (*jaṇe, doṇe*) called **Mīnamjaṇe** ; passing on to (*the tank*) **Koyilēri,** . . . . of Koyilēri . . . . in the same direction, the **Anduvarēri** (*tank*) ; (*thence*), the remote outlet[6] west of Anḍuvarēri ; likewise (*in a*) westerly (*direction*) the big *oṅge* (*tree*) and the land (?) of Anduvarēri. The south-west corner (*point*) is the tamarind (*tree*) at the triple junction (*mukkūḍal*) of **Mūḷūru** ; from (*this*) tamarind (*tree*) in a northerly direction, the ditch of **Puriyēri** with the big *oṅge* (*tree*) ; (*thence*) the Puriyēri (*tank*) ; (*thence*) the ditch (*connecting*) Puriyēṟi (*and*) **Kiḷēri** ; (*thence*) the **Nandappolayanēri** (*tank*) ; from Nandappoleyanēri, the *taḷuṁdāḷe* (shrubs)[7] of **Mēlayēri** ; (*thence*) the *aḍumbu* plant (in) *taḷuṁdāḷe* ; from the *aḍumbu* (*the next point is*) the north-west corner—the big . . . .[8] to the east, (*the tank*) **Taṭṭēri** ; (*thence*) to the east, the remote outlet of Taṭṭēri ; . . . . the

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[1] A Jaina teacher named Vādirāja *alias* Kanakasēna-bhaṭṭāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (*Ep. Carn.* Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (*ibid.* Nr. 37) as the *guru* of the Gaṅga king Rāchamalla. Some of his disciples were Śrīvijaya, Śāntidēva, Dayāpāla and Kamalabhadra. Vādirāja and his pupils are mentioned in the Śravaṇa-Beḷgoḷa epitaph of Mallishēṇa (above, Vol. III. p. 187 f.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhaṭṭāraka of these records must have been the *guru* of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

[2] *Kuṛuki* is not given in Dr. Kittel's *Kannaḍa-English Dictionary.* The word *kuṛike* means 'a small village.' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take *kuṛuki* as tentatively equivalent to *guruchi* or *guṛige*, the former of which is the name of a tree and the latter that of a plant.

[3] *Aḷvu* is the same as *aḷivu* or *aḷipu* which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps *pēr-aḷvu* is to be explained as 'big waste,' though its exact significance is not clear to me.

[4] I have taken *keḷagaṇa* (*keḷagaṇa*) in the sense of 'eastern'; compare the Tamiḻ word *kīḻ*.

[5] *Gadare* is perhaps synonymous with *kadara*, and *uḷugu* means 'attached to, or loving.' As the *kadara* (*mimosa*) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase *uḷugu-gadare* to mean 'a mimosa-bush.'

[6] *Kombu* in Tamiḻ means the outlet of a tank. Hence *kaḍegombu* may denote 'the remote (*kaḍe*) outlet.'

[7] Dr. Winslow explains *taḻudāḻai* as the shrub *Clerodendrom phlomoides* which is known to cure flatulency (*vāṭamaḍakki*).

[8] *Ulindai* (perhaps *uḷiṅdi*[*ke*] of the text) is according to Dr. Winslow 'a kind of cotton shrub ;' and *aṅgine*, according to the same authority, is 'a species of aloes.'

tender tamarind (*tree*); from the tamarind (*tree*) the ditch that runs into (*the tank*) **Noḷambasamudra**; from the ditch, in an easterly direction, the banyan (*tree*) in pebbles (*i.e.* in a gravelly soil); east of it (*the tank*) **Kōvanakeṟe.** There, (*is*) the eastern (*boundary*) stone; (*thence*) the southern embankment of the tank of **Budugūru**; likewise, to the east, the elephant-[like] boulder; (*thence*) to the east the big banyan (*tree*); likewise, to the east, the southern ditch of (*the tank*) **Paṭṭidamanēri**; to the east of that ditch the short banyan (*tree*) (?)[1]; to (*its*) south the natural pond (*soṇe*) of **Baṇḍalvaṟalu(?)**; likewise, to the south the ditch with the fig tree . . . .[2]

[Ll. 95 to 110 contain four of the usual imprecatory verses].

TRANSLATION OF INSCRIPTION B.

The prosperous **Ayyapadēva**, the asylum of truth, son of the illustrious **Mahēndra-Noḷamba**, having given **Budugūru** with libations of water,[3] the glorious **Lōkayya**, younger brother of **Dōsayya**, who is the illuminator of the doctrine of the **Arhats**, presented (*that village*) to the *basadi* of **Nidhiyaṇṇa**. (*And*) Nidhiyaṇṇa too, presented (to the same *basadi*) for worship (*therein*) a garden on the western bank of . . . . having acquired (*it*).

No. 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA [GUPTA-] SAMVAT 117.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

This inscription is incised on a stone *liṅga* which was excavated from an ancient site called **Bharādhī Ḍīh** near the village of Karamḍāṁḍā, about 12 miles from Faizābād on the road to Shāhganj, District Faizābād, United Provinces. Karamḍāṁḍā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4′ long. and 26° 40′ lat. The existence of the inscription was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his *Annual Report*, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The *liṅga* itself consists of an upper, circular portion, 1′ 1″ high and 10⅝″ in diameter, rising from an octagonal base 1′ 9″ high. The lower portion of the base including the end of the inscription has been broken. The *liṅga* will be deposited in the Provincial Museum, Lucknow.

The inscription itself is incised on the base and covers a space 1′ 5¼″ high and 1′ 7½″ broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11″ from the bottom, runs a line, which has made some of the top *mātrās* indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

The characters belong to the western variety of the **Gupta** alphabet. The short *u* is denoted in two different ways, compare *Kumāragupta* in lines 3 and 7, where the *u* of *gu* has two

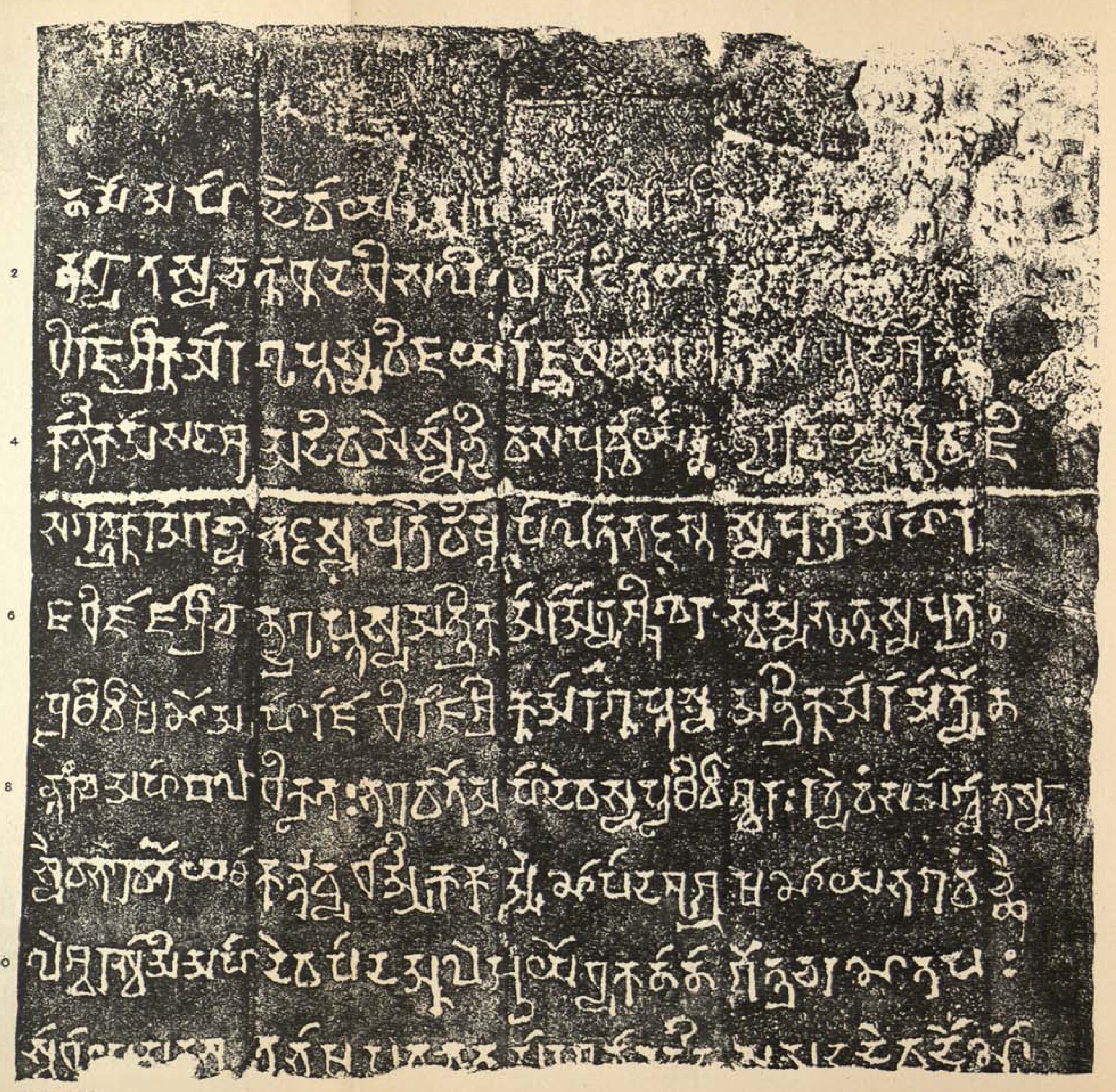
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[1] It is doubtful if the Sanskṛit *vaṭa* (banyan) could be compounded with the Kanarese *kiṟu*=small. *Kiṟuvaṭi* may denote a plant not explained in the dictionaries.

[2] The last words at the end of this description of the boundary line are not intelligible to me. We must have expected some words which mean—'the boundary thence joins the (starting) point.'

[3] The phrase *dhāreyan-eṟedu koḍe* would have been enough to express the idea, as in l. 45 f. of inscription A.; *udaka-pūrvvam*, though redundant, has perhaps, been put in with the object of introducing a familiar Saṁskṛit phrase.

Karamdande inscription of the reign of Kumaragupta.—[Gupta] Samvat 117.



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different forms. Note also *nu* in *-nudhyātasya*, line 2. The form of the initial *i* in *ity=ēvam*, line 8, is the same as in the **Kahāuṁ** pillar inscription.[1] With regard to orthography I may note the doubling of a consonant before *r* in *-gōttra-*, lines 5 and 10 (but *putrō*, line 5, *putraḥ*, line 6) and after *r* in *-pūrvvāyāṁ* and *-āchāryy-*, line 4, and *yathā-karttavya-dhārmmika-karmmaṇā*, line 9; the change of an anusvāra to *n* before *d* in *=syān=divasa-pūrvvāyāṁ*, line 4; the use of *chchh* in the beginning of a word in *Chchhandōgy=*, line 4; and the use of *ś* at the end of a word before *ś* in *kumārāmātyaś=Śikhara-*, line 6.

The inscription refers itself to the reign of the ancient Gupta king **Kumāragupta I.**, and is dated in **[Gupta-] Saṁvat 117, on the tenth day of Kārttika, corresponding to A.D. 436.** It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate **Bandhuvarman** was governing at Daśapura.[2]

It registers a gift made by **Pṛithivīshēṇa**, the son of Chandragupta's *kumārāmātya* **Śikharasvāmin**, who was the son of **Vishṇupālitabhaṭṭa**, the son of **Kuramāravyabhaṭṭa**, of the Chhandōgas, whose *gōtras* were [Aśva] and Vājin. The former *gōtra* is new to me. The Vājins also occur elsewhere. Pṛithivīshēṇa is described as the *mantrin* of Kumāragupta, as his *kumārāmātya* and subsequently as his *mahābalādhikṛita*. The gift was made for the worship of the **Mahādēva** known as **Pṛithivīśvara**, *i.e.* probably the *liṅga* on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the donees must have been certain Brāhmaṇas from **Ayōdhyā**, who were living in the vicinity of **Mahādēva Śailēśvara**, who belonged to various *gōtras* and *charaṇas*, and were proficient in observances, in sacred study, in the *mantras*, the *sūtras*, *bhāshyas* and *pravachanas*, and who had something to do at the *dēvadrōṇī*, *i.e.* image procession at **Bhāraḍi** . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāraḍi is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the *liṅga* was found is said to be Bharādhi Ḍih, but it is not possible to identify this form with Bhāraḍi. I would compare the word *Bharaḍiya* found in one of the inscriptions on the Sāñchi stūpa[3] where Professor Bühler reads: *[bha]raḍiyasa sapurisasa yugapajakasa dānaṁ*. I would translate "the gift of the holy man Yugapajaka, from Bhāraḍi." I am unable to restore the four *aksharas* following after *Bhāraḍi*. They look like *d. s. m. d.* *S. m. d.* perhaps stands for *samudra*, which is an epithet of **Śiva**. The word *dēvadrōṇī* is known from lexicographers[4] and said to mean "idol procession."

TEXT.

1 Namō Mahādēvāya | Ma[hārājādhirāja-śrī-**Chandragupta**-pād-ā]-

2 nudhyātasya chatudhu(r-u)dadhi-salil-āsvādita-ya[śasō mahārājā]-

3 dhirāja-śrī-**Kumāraguptasya** vijaya-rājya-saṁvatsar[ē śatē **saptadaś-ōttarē**]

4 **Kārttikamāsa-daśama-divasē**=syān=divasa- pūrvvāyāṁ [Chchhandōgy-āchāryy-**Aśva**]-**Vāji**-

5 sagōttra-**Kuram[ā]ravya-bhaṭṭasya** putrō **Vishṇupālita-bhaṭṭas**=tasya putrō[5] mahārā-

6 jadhijājā[6]-śrī-**Chandraguptasya** mantrī kumārāmātyaś=**Śikharasvāmy**=abhūt=tasya putraḥ

[1] *Gupta Inscriptions*, Plate ix. A. text-line 7: *i* of *ity=anya-saṁjñō*.
[2] *Ibid.* No. 18
[3] Above, Vol. II. p. 105, No. 74.
[4] The St. Petersburg Dictionary refers to the *Trikāṇḍaśēsha* 2, 7, 8, and the *Hārāvalī* 129.
[5] The actual reading is perhaps *pūtrō*.
[6] Read °*jādhirāja*-.

7 Prithivīshēṇō mahārājādhirāja-śrī-Kumāraguptasya mantrī kumārāmātyō=na-

8 ntaraṁ cha mahābalādhikṛitaḥ(tō) bhagavatō Mahādēvasya Prithivīśvara ity=ēvaṁ samākhyātasy=ā-

9 sy=aiva bhagavatō yathā-karttavya-dhārmmika-karmmaṇā pāda-śuśrūshaṇāya bhagavach=Chhai-

10 lēśvarasvāmi-mahādēva-pādamūlē Āyōdhyaka-nānā-gōttra-charaṇa-tapaḥ-

11 svādh[y]āya-mantra-sūtra-bhāshya-pravachana-pāraga-Bhāraḍi-d. s. m. d. dēvadrōṇ[y]āṁ

TRANSLATION.

Obeisance to **Mahādēva.** In the victorious reign of the *mahārājādhirāja*, the illustrious **Kumāragupta,** whose fame was tasted by the waters of the four oceans (*and*) who meditated on the feet of the *mahārājādhirāja*, the illustrious **Chandragupta, in the 117th year, on the tenth day of the month of Kārttika,** on this day specified as above, the minister of the *mahārājādhirāja*, the glorious Kumāragupta, (*his*) *kumārāmātya* and subsequently (*his*) *mahābalādhikṛita* **Prithivīshēṇa,** the son of **Śikharasvāmin,** the minister, the *kumārāmātya* of the *mahārājādhirāja*, the illustrious Chandragupta, (*who*) was the son of **Vishṇupālitabhaṭṭa,** the son of **Kuramāravyabhaṭṭa,** a teacher of the Chhandōga (*vēda*), of the *gōtras* **Aśva** and **Vājin,** (*gave*) for the sake of obeisance to the Lord **Mahādēva,** known as **Prithivīśvara,** with proper and righteous offerings, at the feet of the Lord **Śailēśvarasvāmi-Mahādēva,** to . . . . from **Ayōdhyā,** of different *gōtras* and *charaṇas*, perfected in observances and study, in the *mantras*, the *sūtras*, the *bhāshyas* and *pravachanas*, who at the procession of the image (of **Śiva ?**) at **Bhāraḍi** . . . .

No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA; [KALACHURI-] SAMVAT 292.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the *Journal of the Bombay Asiatic Society*.[1] Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palæographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of **Sunev Kulla** in the Hānsot Mahal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wrenching off of the seal, which has destroyed a few *aksharas* in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one *akshara* in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply cut and in many places show through on the back of the plates."

The two plates are of the same size, measuring $12\frac{1}{4}'' \times 6\frac{1}{2}''$. The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is $\frac{1}{4}''$. The **characters** belong to the southern class and are closely connected with the form

[1] Vol. XX. pp. 211 and ff.

occurring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavṇi plates of Buddharāja.[1] Mr. Jackson has noted a peculiarity which is found in most of the letters, *viz.* a distinct triangular head. With regard to individual letters we may note the initial *ē* in *ēshāṁ*, l. 12; the form of *au* in *Laukākshi-*, l. 6, *Lauhāyana-*, l. 7, and *-pautrānvaya-*, l. 11; the two forms of *l*, e.g. in *kuśalam=*, l. 3, and *Gālava-*, l. 5; the final *t* in *kēnachit*, l. 13, and *vasēt*, l. 20, and the *jihvāmūlīya* in *-āpanayaḥ=kāryyaḥ*, l. 15. A final *m* perhaps occurs in *varttitavya[m]*, l. 14. The **numerical symbols** for 200, 90, 10, 5 and 2 occur in l. 25. The **language** is fairly correct **Sanskṛit**, and, with the exception of four imprecatory stanzas in ll. 19-23, here ascribed to Vyāsa, the text of the inscription is in prose. The *saṁdhi* has been neglected in *samanudarśayati astu*, ll. 3-4; and *-kṛitya udakātisarggēṇa*, l. 12. The **orthography** calls for very few remarks. In l. 1 we find the Prākṛit form *Saṁgamasīhaḥ* instead of *Saṁgamasiṁhaḥ*, and in l. 13 *karishayatāṁ* instead of *karshayatāṁ*. Consonants are doubled after *r*; thus, *sarvvān=*, l. 2; *=Antarnnarmmadāvishayāntarggata-*, l. 4; *-ādhvaryyu-*, ll. 6. 7, etc. The only exceptions are *=anuvarṇya*, l. 3; *vidhāyair=bhētvā*, l. 14, and, in accordance with Pāṇini VIII. 4. 49, *-darśayati*, l. 3, and *varsha-*, l. 19. *Dh* has been doubled before *y* in *-ānuddhyātō*, l. 1. Note also *Laukākshi-* instead of *Laugākshi-* in l. 6. The inscription which was issued from **Bharukachchha**, is one of the *Mahāsāmanta*, the *Mahārāja* **Saṁgamasīha (-siṁha)**, and records the gift of the village Śōṇavvā in the **Antarnarmadā** district, to several brāhmaṇas, on the occasion of the *Mahākārttikī*, i.e. the full moon of the month Kārttika. It is dated in numerical symbols **on the 15th day of the bright half of Kārttika of the year 292.**

As pointed out by Mr. Jackson, the **date** must be referred to the **Kalachuri era**, and it would accordingly fall in either A.D. 540 or A.D. 541.[2] The donor, the *Mahārāja* Saṁgamasiṁha, is not elsewhere known, but I think Mr. Jackson is quite right in assuming that he was a feudatory (*mahāsāmanta*) of the Kalachuris. He infers this from the fact that Śōṇavvā, the village granted, is said to be situated in the Antarnarmadā-*vishaya*, i.e. according to him, "the district within (*i.e.* on this side of) the Narbadā." This, he says, "shows that it belonged to a kingdom whose seat also lay south of the Narbadā though it included also territory to the north of that river." I do not quite see how he arrives at this conclusion. The translation of *Antarnarmadā-vishaya* as "the district within the Narmadā" would be possible, but *antar* does not mean "on this side," but "between." The word has been explained as a *bahuvrīhi* by Dr. Fleet,[3] meaning the country on both sides of the lower part of the Narmadā. I cannot therefore accept Mr. Jackson's explanation of the word *antarnarmadā-vishaya*, but I quite concur in his opinion that "on the whole the most probable supposition appears to be that **Saṁgamasiṁha was a feudatory of the Kalachuris,** whose era he used, and who were certainly recognised as supreme in the lower Narbadā valley about A.D. 580 when Nirihullaka made his grant."[4] The wording of our grant sometimes recalls the phraseology of the Sarsavṇi plates;[5] compare ll. 18-19 with ll. 26-27 of the latter, and, especially, the end of the two grants, where we have, in both cases, first an instrumental (*-prāpitājñayā* and *-vijñāpanayā*, respectively), then a *bahuvrīhi* ending in *-dūtakaṁ* and followed by *likhitaṁ*, and finally the date expressed in the same way in numerical figures. The late Professor Kielhorn has shown[6] that the phraseology of the Kaṭachchuri grants was imitated by the Gurjaras and the Gujarāt Chalukyas. He inferred from this fact "that the family of these chiefs rose to independence only after the

[1] Above, Vol. VI. pp. 294 and ff.

[2] Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

[3] *Ind. Ant.* Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain *antar-narmadā* as meaning "between the Taptī and the Narmadā." Cf. *Antarmaṇḍalīvishaya* in the Pārḍī plates (above, p. 51); see Fleet, *Ind. Ant.* XXXIX. p. 97.

[4] Above, Vol. II. p. 22.

[5] *Ibid.* Vol. VI. pp. 294 ff.

[6] *Ibid.* p. 296.

time of the Kaṭachchuri Buddharāja." Now **Buddharāja's** Sarsavṇī plates are dated in [Kalachuri] Saṁvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerūr plates[1] and the Bādāmi pillar inscription,[2] defeated by the Western Chalukya **Maṅgalēśa.** This seems to have been the first really important event in the history of the Western Chalukyas. Buddharāja's defeat by Maṅgalēśa must have taken place before the 25th October A.D. 601, if that be the date of the Bādāmi pillar inscription[3] But even after that date he retained command of the country about Broach, for his Sarsavṇī plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The **Traikūṭakas** are known to have held sway in Southern Gujarāt in the last half of the fifth century, for **Dahrasēna's** Pārḍi plates are dated in [Kalachuri] Saṁvat 207,[4] and a copperplate of his son **Vyāghrasēna** from the Surat District is dated in [Kalachuri] Saṁvat 231.[5] The present grant belongs to the interval between Vyāghrasēna (Saṁvat 231) and Buddharāja (Saṁvat 361). Buddharāja must, according to the Bādāmi pillar inscription, have begun to reign before A.D. 601. We do not know how long his father **Śaṁkaragaṇa**, the overlord of the *Mahāpīlupati* **Nirihullaka** of the Sāṅkhēḍā plate,[6] reigned, and we do not know anything of Śaṁkaragaṇa's father **Kṛishṇarāja**, but he, or his predecessor, must have been the overlord of **Saṁgamasiṁha.** Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, **Bharukachchha**, the residence of the *Mahāsāmanta*, the *Mahārāja* Saṁgamasiṁha, is the present Broach. **Śōṇavvā**, the village granted, must be identified with either Sunāo Kala, situated in 21° 28½′ N. and 72° 54′ E., or Sunāo Khurad, in 21° 29′ N. and 72° 53½′ E. The plates were found in the former place.

TEXT.

First Plate.

1 Ōṁ[7] [svasti] [||*] **Bharukachchhā**[n=]mātāpitṛi-pād-ānu[d]dhyātō mah[āsāma]nta-śr[i-mahā]rāja-**Saṁgamasiṁhaḥ**(siṁhaḥ)

2 [sarvvā]n=ēva svān=rājasthānīy-[ō]parika-kumārāmātya-vishayapaty-ārakshika-drāṁgika-

3 kulaputraka-chāṭa-bhaṭ-ādiṁs=tadādēśakāriṇaś=cha kuśalam=anuvarṇya samanudarśa-

4 yati astu vō viditaṁ yath=āsmābhir=**Antarnnarmmadā**-vishay-āntarggata-**Śōṇavvā**-grāmō **Bhāru-**

5 **kachchhaka**-Chhandōgi-sagōtra-Chhandōga-sabrahmachāri-brāhmaṇ-**Ānantadatta** tathā Gālava-

6 sagōtra-Chhandōga-sabrahmachāri-**Prajāpatiśarmma** tathā Laukākshi-sagōtr-ādhvaryyu-sabrahma-

7 chāri-**Śivadēva** tathā Lauhāyana-sagōtr-ādhvaryyu-sabrahmachāri-**Bhāṇudēva** tathā Pauṇḍri(?)-sa-

8 gōtra-bahvṛicha-sabrahmachāri-**Bhavaruchibhyō** bali-charu-vaiśvadēv-āgnihōtra-havana-pañcha-

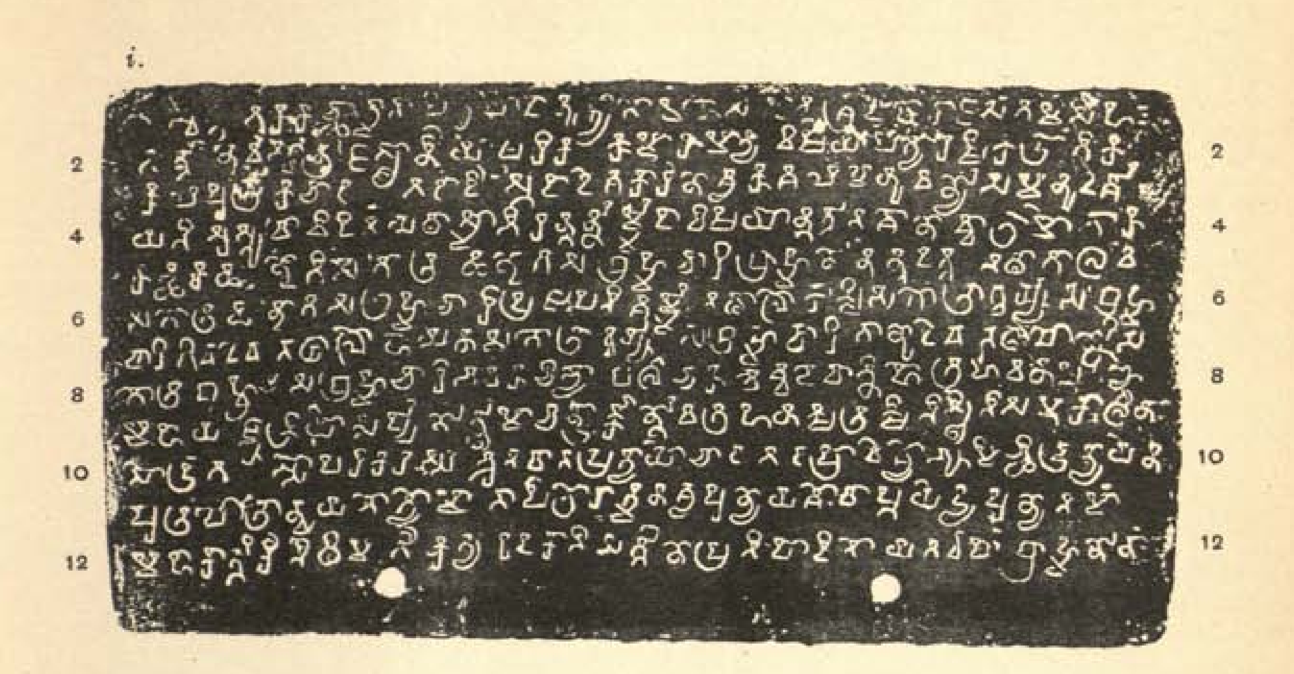
9 mahāyajña-kriy-ōtsarppaṇ-ārttham=āchandr-ārkk-ārṇṇava-graha-nakshatra-kshiti-sthiti-samakālīnaḥ

10 sōdraṁgas=sōparikaras=sabhūta-vāta-pratyāyō=chāṭa-bhaṭa-prāvēśyō bhūmichchhidra-nyāyēna

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[1] *Ind. Ant.* Vol. VII p. 161. [2] *Ibid.* Vol. XIX. p. 16.
[3] Compare Kielhorn's *List of Southern Inscriptions*, No. 5. [4] Above, p. 51.
[5] See Jackson, *Journal Bombay Asiat. Soc.*, Vol. XXIII. p. 6; also p. 52 f. above.
[6] Above, Vol. II. p. 23. [7] Expressed by a symbol.

i.



ii.



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11 putra-pautr-ânvaya-bhōgyō mātāpitrōr=ātmanaś=cha puṇya-yaśō-vāptayē=dya puṇyatamāṁ

12 mahākārttikī-tithim=agikṛitya[1] udakātisarggēṇa pratipāditō yata ēshāṁ brāhmaṇānāṁ

Second Plate.

13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhuṁjatā[ṁ] kṛi[sha]tāṁ [ka]rishayatāṁ[2] pradiśatāṁ cha na kēnachit

14 nishēdhē varttitavya[m tadgrāma]-nivāsibhir=apy=am[ī]shāṁ vidhēyair=bhūtvā samuchita-

15 mēya-hiraṇyādi-pratyāy-ōpanayaḥ=käryyaḥ [।*] bhavishyad-rājabhiś=ch=āsmad-vaṁśyair=anyair=vvā sā-

16 [mā]nyaṁ bhūmidāna-puṇya-phalam=abhivāñchhadbhir=vvibhavān=abhāv-ānuba[n]dhān=āyur=vviyōg-ā-

17 [nuga]taṁ guṇāṁś=cha dirgghakāl-ānuguṇān=vigaṇayya dānaṁ cha guṇavatām=avadātam=iti

18 [pramā]ṇīkṛitya śaśikara-śuchi-ruchiraṁ chirāya yaśa[ś]=chichīshubhir=ayam=asmad-dāyō=numantavyaḥ

19 [pāla]yitavyaś=ch=ēti ‖ uktaṁ cha bhagavatā Vyāsēna ‖ Shashṭiṁ varshasahasrāṇi svarggē mōdati

20 [bh]ūmidaḥ [।*] āchchhēttā ch=ānumantā cha tāny=ēva narakē vasēt ‖ Bahubhir=vvasudhā bhuktā rājabhiś=Sa-

21 gar-ādibhiḥ [।*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ ‖ Pūrvvadattāṁ dvijātibhyō ya-

22 tnād=raksha Yudhishṭhira [।*] mahīṁ mahimatāṁ śrēshṭha dānāch=chhrēyō=nupālanaṁ ‖ -Vindhyāṭavishv=atō-

23 yāsu [ś]ushka-kōṭara-vāsinaḥ [।*] kṛishṇāhayō=bhijāyantē pūrvvadāyān=haranti yē ‖

24 Mahāpratihāra-Gōpāḍhyaka-prāpitājñayā sāndhivigrahika-Rēvāḍhyaka-dūtakaṁ

25 li[khi]taṁ **Vishṇushēṇēn=ēti** ‖ **Saṁ 200 90 2 Kārttika śu 10 5.**

TRANSLATION.

Ôṁ. Hail! From **Bharukachchha,**—the *mahāsāmanta,* the illustrious *mahārāja* **Saṁgamasīha (siṁha)** informs all his (subordinates, *viz.*) *rājasthānīyas, uparikas, kumārāmātyas,* district officers, *ārakshikas, drāṁgikas, kulaputrakas,* district officers (*chāṭas*), *bhaṭas,* and others, and those who carry out the orders, after having greeted them, as follows :—

Be it known to you that the village **Sōṇavvā**, situated in the **Antarnarmadā** district, has to-day, with reference to the holy **Mahākārttikī** *tithi,*[3] been granted by us for the obtainment of merit and fame for (*our*) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the *udraṅga,* with the *uparikara* and with the *bhūtavātapratyāya,* not to be entered by district officers and soldiers, according to the maxim of *bhūmichchhidra,* to be enjoyed by the succession of sons and sons' sons, to the (*undermentioned*) residents of Bharukachchha,[4] (*viz.*) the Brāhmaṇa **Anantadatta** of the Chhandōgi *gōtra,* a student of the Chhandōga (*śākhā*); **Prajāpatiśarma** of the Gâlava *gōtra,* a student of the Chhandōga (*śākhā*); **Śivadēva** of the Laukākshi (Laugākshi) *gōtra,* a student of the Adhvaryu (*vēda*); **Bhāṇudēva** of the Lauhāyana *gōtra,* a student of the Adhvaryu (*vēda*); and to **Bhavaruchi** of the Pauṇḍri (?) *gōtra,* a student of the Ṛigvēda (*bahvṛicha*),

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[1] Read *=adhikṛity=ōdakāti-*. [2] Read *karshayatāṁ*.

[3] A festival in honour of Śiva's victory over Tripurāsura, at the full moon of Kārttika.

[4] The construction in the following is rather loose. *Bhārukachchhaka* probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (*viz.*) *bali*, *charu*, *vaiśvadēva*, *agnihōtra* (and) *havana*, and of (*other*) rites. Wherefore nobody should make any obstruction to these brāhmaṇas, while they enjoy (*the granted land*) according to the rules relating to *brahmadēyas* and *agrahāras*, cultivate (*it*), cause (*it*) to be cultivated and assign (*it to others*). And the inhabitants of that village should obey their (*orders*) and make over to them the customary *mēya*,[1] gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (*this*) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyāsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the *mahāpratihāra* **Gōpāḍhya**, (*this edict*), the *dūtaka* of which was the *sāndhivigrahika* **Rēvāḍhyaka**, was written by **Vishṇushēṇa**.

The year 200 90 2 Kārttika śu 10 5.

No. 17.—BALERA PLATES OF MULARAJA I.; SAMVAT 1051.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates have already been noticed by Mr. H. H. Dhruva[2] and Munshi Debiprasad.[3] They are in the possession of the Brāhmaṇa Dēvarām of Bālērā, in the Sānchōr District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring $7\frac{1}{2}'' \times 5''$, and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which had been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern **Nāgarī** of the 10th century. The virāma is used in *saṁvat*, l. 1; *pūrvvavat*, l. 2; *vasēt*, l. 19, and *-purushān*, l. 4. There are very few **orthographical peculiarities**. *V* is used for *b* throughout, and *s* is written instead of *ś* in *sāsanaṁ*, l. 19. A consonant is doubled after *r* in *-vinirggat-*, l. 10; *svarggē*, l. 18; *=abhyarchchya*, l. 7; *-dharmma-*, l. 13; *pūrvvavat*, l. 2, etc. On the other hand, no doubling takes place in *-Durlabhāchārya-*, l. 11.

The **language is Sanskrit**, and, with the exception of an imprecatory *ślōka* in ll. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the *Mahārājādhirāja* **Mūlarāja I.**, the founder of the **Aṇhilvāḍ branch of the Chaulukyas**. Two other inscriptions of Mūlarāja are known. The oldest, which is dated in Vikrama-Saṁvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva.[4] The other is the **Kaḍī plate** of Vikrama-Saṁvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987.[5] Our inscription is the latest one of **Mūlarāja**, and it is dated **Saṁvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar eclipse**

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[1] *Mēya*, what is to be measured, is a technical term; cf. *Gupta Inscr.* p. 257, l. 12; above Vol. II. p. 364, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 9 of the text. Compare *tulya-mēya*, above Vol. VII. p. 160, footnote 9.

[2] *Vienna Journal*, Vol. V. p. 300.

[3] *Proceedings of the Asiatic Society of Bengal*, 1892, p. 168.

[4] *Vienna Journal*, Vol. V. p. 300.

[5] *Ind. Ant.* Vol. VI. p. 191 f.

(l. 6), corresponding to **Saturday, the 19th January 995**, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mūlarāja. According to the Kaḍī plates, he belonged to the **Chaulukikas**, was the son of the *Mahārājādhirāja* **Rāji**, and had, by his own arm, conquered the **Sārasvata-maṇḍala.** The Gujarāt chronicles state that Rāji was king of **Kalyāṇakaṭaka** in **Kanauj**, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mūlarāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (**Kaḍī plates** of **Jayantasiṁha, Bhīmadēva,** and **Tribhuvanapāla**[1]). Only conventional praise is bestowed on him in the **Vaḍnagar** *praśasti*,[2] where we read,—

(V. 4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,—he who became the root of the tree of justice that had been burnt by the forest-fire of the Kali (*age*) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the **Chāpōtkaṭa princes,** whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brāhmaṇs, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarāt chroniclers know more about Mūlarāja's dealings with the Chāpōtkaṭas. The late Professor Bühler has, however, shown[3] that not much credit can be given to them, and it is safer to abstain from using them.

Mūlarāja's charities are also alluded to in the **Dēvapattana** inscription,[4] where we are introduced to the astrologer **Ūyābhaṭṭa,** whose three sons **Mādhava, Lūla** and **Bhābha** the king charged with the supervision of these charities.

The chroniclers state that Mūlarāja reigned from Vikrama-Saṁvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Rāja of **Śākambharī** and **Bārapa,** the general of **Tailapa,** or, according to the *Sukṛitasaṁkīrtana*, of the **king of Kanauj.** The Śākambharī king must have been the **Chāhamāna Vigraharāja,**[5] whose **Harsha** inscription[6] is dated in Vikrama-Saṁvat 1030.

Bārapa is described as a Chālukya[7] or a **Chaulukya,**[8] who is said to be descended from the mythical **Chaulukya** and a **Rāshṭrakūṭa** princess. Dr. Fleet[9] doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter.[10] Whatever his origin was, he certainly succeeded in establishing himself in **Lāṭa,** where we find his grandson **Kīrtirāja** as *mahāmaṇḍalēśvara* in Śaka 940, and Kīrtirāja's grandson **Trilōchanapāla** in Śaka 972. According to the chronicles, Bārapa drove Mūlarāja back to **Kanthādurga** (the modern **Kanthkōṭ** in the eastern division of Kachh), but was later on defeated by him.

That Mūlarāja was also at war with the **Kalachuris** has been inferred from the **Dēōlī**[11] and **Karhāḍ**[12] plates of the **Rāshṭrakūṭa Kṛishṇa III,** dated Śaka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

[1] *Ind. Ant.*, Vol. VI. pp. 196 and ff.
[2] Above, Vol. I. pp. 293 and ff.
[3] *Ind. Ant.* Vol. VI. pp. 180 and ff.
[4] Above, Vol. II. p. 438, vv. 7-10.
[5] See *Vienna Journal*, Vol. VII. p. 191.
[6] Above, Vol. II. pp. 116 ff.
[7] *Vienna Journal*, Vol. VII. p. 89.
[8] *Ind. Ant.* Vol. XII. pp. 201 and ff.
[9] *Bombay Gazetteer*, Vol. I. Part II. p. 431.
[10] The form *Chālukya* however also occurs; see *Vienna Journal*, Vol. VII. p. 89.
[11] Above, Vol V. pp. 188 and ff.
[12] Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Kṛishṇa's) angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**." The same events are probably alluded to in the (spurious) **Lakshmēśvara** inscription of Śaka 890[1] where it is stated that **Mārasiṁha** conquered the Gūrjaras under orders of Kṛishṇarāja.

I have already mentioned that, according to the chroniclers, **Mūlarāja** reigned till Vikrama-Saṁvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Bijapur inscription of the **Rāshṭrakūṭa Dhavala** of **Hastikuṇḍī**,[2] which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclipse, to a certain **Dīrghāchārya**, the son of **Durlabhāchārya**, an immigrant from **Kanyakubja**. The writer of the grant was the *kāyastha* **Kāñchana**, who also wrote the **Kaḍī plates** of **Saṁvat 1043**[3] and whose son **Vaṭēśvara** occurs as the writer of the **Kaḍī plate of Bhīmadēva** of Saṁvat 1086.[4] The *dūtaka* was the *mahattama* **Śivarāja**.

The grant consisted in the village **Varaṇaka** in the **Satyapura-maṇḍala**. Its boundaries were, to the east the village **Dhaṇāra**, to the south **Gundāuka**, to the west **Vōḍha**, and to the north **Mētravāla**. Satyapura is the present **Sānchōr** in the Jōdhpur State. Munshi Debiprasad states that Varaṇaka is said to be the site of the modern village of Bālērā (Indian Atlas, Sheet 21 N. W., 71° 32′ long., 24° 43′ lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varaṇaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at 72° 3½′ long. and 24° 49′ lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Mētravāla, while Bodan, to the north-west, perhaps represents Vōḍha, and Dantwara, to the north-east, Dhaṇāra.

The grant was issued from **Aṇahilapāṭaka**, *i.e.* **Aṇhilvāḍ**.

TEXT.

First Plate.

1 Ōṁ[5] **saṁvat 1051 Māgha** śudi 15 ady=ēha śrīmad-**Aṇahilapāṭa-**
2 **kē** rājāvalī pūrvvavat [6]paramabhaṭṭāraka-mahārājādhirāja-
3 paramēśvara-śrī-**Mūlarājadēvaḥ** svabhujyamāna-**Satyapura-maṁḍa-**
4 **l-**āṁtaḥpāti-**Varaṇaka-**grāmē samasta-rājapurushān vrā(brā)hmaṇ-ōttarāṁ-
5 s=tannivāsi-janapadāṁś=cha vō(bō)dhayaty-astu vaḥ saṁviditaṁ yathā a-
6 dya **sōma-grahaṇa-parvvaṇi** charācharaguruṁ bhagavaṁtam= Aṁvi(bi)kāpati-
7 m=abhyarchchya mātāpitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayē upari-
8 likhita-**Varaṇaka-**grāmō=yaṁ sva-sīmā-paryaṁtaḥ sa-vṛiksha-mālā-
9 kulaḥ sa-kāshṭha-tṛiṇ-ōdak-ōpētaḥ sa-daṁḍa-daśāparādhaḥ śrī-
10 **Ka[n]yakuvja(bja)-**vinirggat-āśēshavidyāparaga-tapōnidhi-

Second Plate.

11 śrī-**Durlabhāchārya-**sutāya śrī-**Dīrghāchāryāya** śāsa-
12 nēn=ōdakapūrvvam=asmābhiḥ pradatta iti matvā asmad-vaṁśajair=a-

[1] *Ind. Ant.* Vol. VII. p. 104.

[2] *Jour. Beng. As. Soc.* Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandit Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharaṇīvarāha against Mūlarāja. According to Prof. Kielhorn, Dharaṇīvarāha was perhaps one of the Chūḍāsamā chiefs.

[3] *Ind. Ant.* Vol. VI. p. 192.

[4] *Ibid.* p. 194.

[5] Expressed by a symbol.

[6] The *ā*-mātrā in *-bhaṭṭāraka-* seems to have been originally forgotten.

i.

ii.

STEN KONOW.

W. GRIGGS, PHOTO-LITH.

SCALE ·8

FROM IMPRESSIONS SUPPLIED BY D. R. BHANDARKAR.

13 parair=api bhāvi-bhōktṛibhir=asmat-pradatta-dharmma-dāyō=yam=anumaṁ-

14 tavyaḥ pālanīyaś=cha | asya cha grāmasya pūrvvasyāṁ diśi **Dhaṇā-**

15 **ra-grāmō** dakshiṇasyāṁ **Guṁdāuka-grāmaḥ** paśchimāyāṁ **Vōḍha-grāma**

16 uttarasyāṁ **Mētravāla-grāma** iti chatur-āghāṭ-ōpalakshitō=

17 yaṁ **Ghāghalīkūpa**-tribhāg-ōdakēna saha dattaḥ || uktaṁ cha bhagava-

18 tā **Vyāsēna** || shashṭir=vvarsha-sahasrāṇi svarggē tishṭhati bhūmidaḥ | āchchhē-

19 ttā ch=ānumaṁtā cha tāny=ēva narakaṁ(kē) vasēt || Likhitam=idaṁ sā(śā)sanaṁ

20 kāyastha-**Kāṁchanēna** || dūtō=tra mahattama-śri-**Śivarājaḥ** || [Representation of a flower].

21 śri-**Mūlarājasya** ||

TRANSLATION.

Ōṁ. Saṁvat 1051, the 15th of the bright (fortnight) of Māgha. Today, in the famous **Aṇahilapāṭaka**,—the *rājāvalī* as before[1]—the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious **Mūlarājadēva**, addresses all *rājapurushas* and all people, Brāhmaṇas and others, residing in **Varaṇakagrāma**, which belongs to the **Satyapura**-*maṇḍala* in his realm :—Be it known to you that, after having today, **at the eclipse of the moon**, worshipped the lord of the world, the holy husband of Ambikā (*i.e.* **Śiva**), the above mentioned village, **Varaṇaka**, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious **Dīrghāchārya**, the son of **Durlabhāchārya**, who had come from **Kanyakubja**, who was accomplished in all kinds of lore and (*who was*) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (*And*) it has been given, defined with its four abutments,—*viz.* to the east of this village **Dhaṇāra** village; to the south **Gundāuka** village; to the west **Vōḍha** village; and to the north **Mētravāla** village,—and together with the water of a third of the **Ghāghalī** *kūpa*. And it has been said by the venerable Vyāsa : The giver of land remains 60,000 years in heaven. But he who rescinds (*a gift*) or approves of (*its being rescinded*), resides in hell for the same (*period*). This grant was written by the *kāyastha* **Kāñchana**. The messenger was the *mahattama*, the illustrious **Śivarāja**. (*The sign manual*) of the illustrious **Mūlarāja.**

No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA; LAUKIKA-SAMVAT 538.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archæological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazārā District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures 18" × 10", and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

[1] The words *rājāvalī pūrvvavat* also occur in Bhīmadēva's plates, (*Ind. Ant.* Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, *rājāvalī pūrvvaṁ*, is found in Mūlarāja's and Jayantasiṁha's Kaḍi plates (*ibid.*, Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.

raised, as is usual in Muḥammadan inscriptions. An older instance of the use of raised letters in a Sanskṛit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr. Oertel at Sārnāth.[1]

The characters of the inscription are Śāradā. Among individual letters I note the form of *sa* in *atasī-*, l. 1, of *ja* in *gaja-*, l. 3, of *ḍa* in *Śūraḍē-*, l. 4, *-Vāṇhaḍakēna*, l. 5, and the ligatures *ky* in *lōkya-*, l. 3, *rg* in *-kargī-*, l. 6, and *ṇh* in *-Vāṇhaḍakēna*, l. 5. The final form of *t* is found in ll. 3 and 7, and that of *m* in ll. 2 and 5. The inscription contains the numeral symbols for 3, 8 and 1 in l. 4. Note the form of 8.

The language is Sanskṛit, with some mistakes, which show that the author was not a very good scholar. Compare *-kusma-* for *-kusuma-*, l. 1, etc. The Sanskṛit of the two last lines is particularly weak. With the exception of the invocation to Vishṇu in ll. 1 and 2, which is written in the Āryā metre, the inscription is in prose.

The object of the inscription is to record the construction of a tank by *śrī*-Vāṇhaḍaka for the benefit of his father *śrī*-Īśvara, the son of *śrī*-Śūraḍē. The *sthapati* was Śiṁgāli Kargi, the son of Kāli, and he seems to be described as belonging to the *draṅga* of Navagrāma. I am, however, unable to make out the last words of line 6 with certainty. The tank was completed on Saturday, the thirteenth day of the bright fortnight of Kārttika, in the year 38 in the Lōkya-saṁvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Laukika era. Mr. R. D. Banerji[2] even goes to the length of remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cannot be referred to the Laukika era." This statement cannot any more be upheld in the face of our inscription, where the year is given as *śara*, *i.e.* five, hundred, and *gaja*, *i.e.* eight, and thirty. Paṇḍit Mukundrām also informs me that the hundreds are actually sometimes added in Kashmir *lōkē*, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1461.

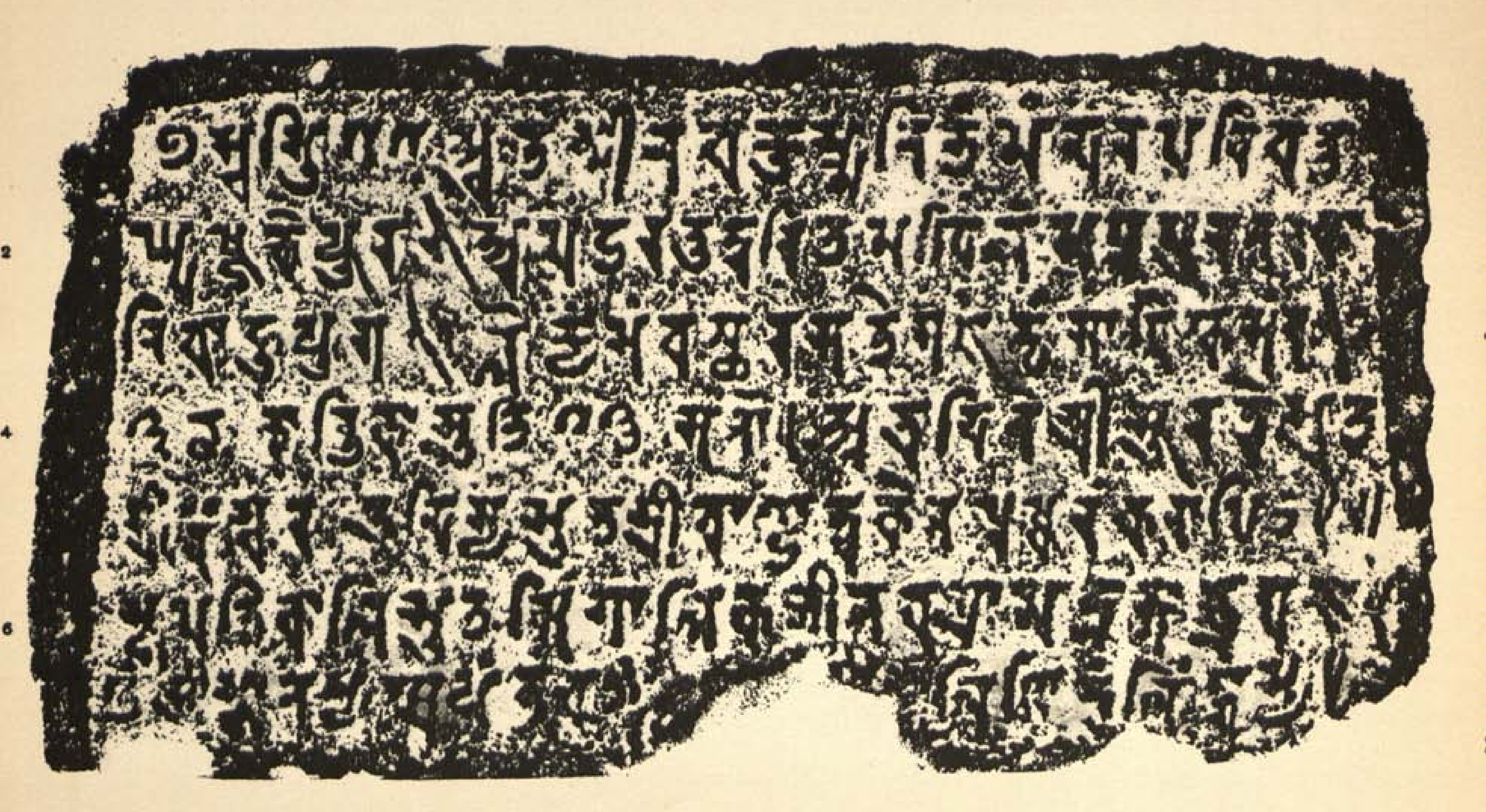
I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-*draṅga* mentioned in l. 6. According to Dr. Stein,[3] the term *draṅga* signifies "a watch station established near mountain passes for the double purpose of guarding the approaches to the valley and of collecting customs revenue."

TEXT.

1 Ōṁ[4] svasti || || atasi[5]-nava-kusma-nibhaṁ Mandara-parivarta-
2 ghṛishṭakēyūram [|*] apaharatu duritam=akhilaṁ Madhu-Mura-Narakā-
3 ri-vāhu[6]-yugam [||*] Lōkya-saṁvach-chhara-śatē gaja-triṁśādhikē[7] saṁvat[8]
4 38 Kārtikā(ka) śu ti 13 Śanau | Atra dinē śri-Śūraḍē-suta-
5 śri-Īśvaraṁ[9] udiśya suta-śri-Vāṇhaḍakēna pushkaraṁ karā[yi]tam || ||
6 sthapati-Kāli-suta-Śi[ṁ]gāli-Kargi Navagrāma-draṅga-vradhajana[10]
7 Ōṁ śri sthānasya śrēyaṁ bhavat...likhitaṁ liṅgasya

[1] See *Archæological Survey Annual Report*, 1904-05, p. 81.
[2] *Indian Antiquary*, Vol. XXXVII. p. 28.
[3] Translation of the *Rājataraṅgiṇī*, Vol. II. p. 291.
[4] Expressed by a symbol.
[5] Metre: Āryā. *Kusma* is written for *kusuma*.
[6] Read *-bāhu-*.
[7] Read *-triṁś-*.
[8] The sign visible after *saṁvat* is probably a sign of interpunction.
[9] Read *-Īśvaram=uddiśya*.
[10] The reading is very uncertain. We should perhaps read *-budhajana*.

Peshawar Museum inscription of Vanhadaka.—Laukika Samvat 538.



STEN KONOW

W. GRIGGS, PHOTO-LITH.

TRANSLATION.

(Line 1.) Ōṁ. Hail.

(V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (*i.e.* Vishṇu) turn away all evil, that which is like a fresh *atasī*-flower (*and*) the bracelets of which were rubbed at the turning of (*the mountain*) Mandara (in the churning of the ocean).

(Ll. 3-5.) In the **Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Saṁvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday** —on this day, a pond was made with reference to *śrī*-**Īśvara**, the son of *śrī*-**Śūraḍē** by (*his*) son *śrī*-**Vāṇhaḍaka.**

(L. 6.) The *sthapati* (was) **Śiṁgāli Kargi**, the son of **Kāli**, a Paṇḍit (?) from the **Nava-grāma**-*draṅga*.

(L. 7.) Ōṁ. Prosperity. May luck follow the place ...... written of the *liṅga* (?).

No. 19.—PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA; SAKA-SAMVAT 697.

BY K. B. PATHAK, B.A.; POONA.

This grant consists of three plates, each measuring $10\frac{3}{4}'' \times 7\frac{1}{4}''$. The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is $2\frac{1}{4}''$ and the length of the seal is 6″. On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Vishṇu. The grant belongs to Dasharath Patil and Lala Patil of **Pimpari** in East Khandesh and was published by Mr. G. K. Chandorkar in a Marāṭhi magazine named *Prabhāta* nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrāo Tāṭakē of the Archæological Office in Poona.

The grant is written in the **Nāgarī** characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that व is always used in place of ब, as in विन्दु for बिन्दु in line 62, and that conjunct consonants immediately following र are sometimes doubled as in भार्त्ति in line 6, but not in वर्त्ति in line 18 and in श्रीर्थिजनाय in line 31. The grant is written in the **Sanskṛit** language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rāshṭrakūṭa grants.

The inscription records the grant, by **Dhārāvarsha** *śrī*-**Dhruvarājadēva**, of the village called **Lilāgrāma** to a Brāhmaṇa named **Bhaṭṭadēva**, when **six hundred and ninety-seven years** of the **Śaka king** had passed away, on **the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse.** The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of **Karkarāja**, dated Śaka-Saṁvat 701, which purports to have been issued in the prosperous reign of **Gōvindarāja II.**[1] I beg to invite attention to the following passage in that grant:—

श्रीप्रभूतवर्षस्य . . . . प्रवर्धमानराज्ये [।*]
तस्यानुजः श्रीध्रुवराजनाम्ना(मा) महानुभावो विहितप्रताप[:*]

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[1] Above, Vol. VIII. p. 182.

प्रसाधिताशेषनरेन्द्रचक्र[:*] चूडामणि(क्रमेण) वालार्कवपुर्व्वभूव ।
तस्य सुत: . . . . श्रीकर्कराजस्तदाज्ञया सर्व्वानेव . . . . . समा-
ज्ञापयति

Here the expression तदाज्ञया can only mean "by the command of **Dhruvarāja.**" How could **Karkarāja** order all feudatories by the command of Dhruvarāja, in the prosperous reign of **Gōvinda II.**, when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words जाते यत्र च), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.[1]

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether **Gōvinda II.** actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of **Kṛishṇarāja I.** On this point our grant has the following verse (18) which also occurs in the Kāvi[2] and Paiṭhaṇ[3] plates:—

येन श्वेतातपत्नप्रहतरविकरव्राततापात्सलीलं
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्य: सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु-
स्तस्यासीत्सूनुरेकक्षणरणदलितारातिमत्तेभकुंभ: ॥[4]

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Gōvinda II. **Kālidāsa** says:—

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये
गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम् ॥

Raghuvaṁśa, III. verse 70.

And in a stone tablet inscription at Dāvaṇgere, dated in the **Chālukya-Vikramavarsha** 48, it is said of the **Chālukya king Jayasiṁha**—

अगमदखिळधात्री येन राजन्वतीत्वं
निवसति नृपलक्ष्मीर्य्यस्य शुभ्रातपत्रे ।
सकल[वि]नमितारिक्षोणिभृन्मौकिरत्न-
दि(द्यु)तिशबलितपादो गण्डरोक्रण्डभूप: ॥

Ep. Carn. Vol. XI. Dāvaṇgere, No. 1.

[1] [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

[2] *Ind. Ant.*, Vol. V. p. 146, verse 18.

[3] Above, Vol. III. p. 107, text-lines 27—29.

[4] [The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289, verse 15).—Ed.]

And in the Śravaṇa-Beḷgoḷa epitaph of **Mallishēṇa** we read—

राजन् साहसतुङ्ग सन्ति बहवश्श्वेतातपत्रा नृपाः
किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्नता दुर्लभाः ।
तद्वत्सन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो
नानाशास्त्रविचारचतुरधियः काले कलौ मद्विधाः ॥[1]

Here श्वेतातपत्रा नृपाः "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that **Gōvinda II.** did in all probability reign immediately after the death of his father Kṛishṇarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Gōvinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal,[2] it is plain that **Dhruva** wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression *prithvī-rājyaṁ geyye*, "ruling over the earth," with reference to **Jagattuṅga-Prabhūtavarsha-Pratāpāvalōka**, son of **Akāla[varsha]**.[3]

The second question to be decided is the identification of the **Śrīvallabha**, mentioned by **Jinasēna** in the concluding *praśasti* of his *Harivaṁśa*, which I quoted in my article in the *Indian Antiquary*, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gōvinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

शाकेष्वब्दशतेषु सप्तसु दिशं पञ्चोत्तरेषूत्तरां
पातीन्द्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणां ।

the expression कृष्णनृपजे should be construed with इन्द्रायुधनाम्नि and that श्रीवल्लभ was Gōvinda III.[4] The only reason given for this construction was that "Indrāyudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses रथाङ्गनामन् as a noun.[5] And Jinasēna himself uses compounds like इन्द्रायुधनामन् as nouns :—

जंबूनामा ततः कृत्स्नं पुराणमपि श्रुश्रुवान् ।
प्रथयिष्यति लोकेऽस्मिन् सोऽत्यः केवलिनामिह ॥ 37

. . . .

ततो नक्षत्रनामा च जयपालो महातपाः ।
पांडुश्च ध्रुवसेनश्च कंसाचार्य इति क्रमात् ॥ 45
एकादशांगविद्यानां पारगाः स्युर्मुनीश्वराः ।
. . . . ॥ 46

Ādipurāṇa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Saṁvat 715. A third attempt was made to

[1] Above, Vol. III. p. 191, verse 21.
[2] Above, Vol. IX. p. 193.
[3] *Ep. Carn.* Vol. XI. Chaḷḷakere Nos. 33 and 34.
[4] *Bombay Gazetteer*, Vol. I. Part II. p. 395, footnote 1.
[5] *Kumārasaṁbhava*, III, 37; *Raghuvaṁśa*, III, 24.

identify Jinasēna's Śrīvallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive biruda of Dhruva," while Gōvinda II. was, in Dr. Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."[1] But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Śrīvallabha was a title borne by Gōvinda II., who is spoken of as Jagattuṅga-Prabhūtavarsha-Pratāpāvalōka-Śrīvallabha. This is a pillar inscription and a contemporary document and must have been incised between Śaka-Saṁvat 692 and 697.[2] It is evident that Śrīvallabha was not a distinctive *biruda* of Dhruva. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Gōvinda II. or Dhruva. Though neither of the two reasons put forward by Dr. Fleet, *viz.* (1) that Gōvinda II. did not reign and (2) that he had not the title of Śrīvallabha is correct, his identification of Jinasēna's **Śrīvallabha** with **Dhruva** is warranted by the subjoined inscription. It is dated in Śaka-Saṁvat 697 and the Daulatābād plates of Dhruva in Śaka-Saṁvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval **Jinasēna** wrote his *praśasti* of Śaka-Saṁvat 705. His Śrīvallabha, son of king Kṛishṇa was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is **Kalivallabha**, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. *Kali* means[3] "a brave person, a warrior," and *vallabha* means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Maṇṇe grant and in the Sirūr inscription[4] :—

लब्धप्रतिष्ठमचिराय कलिं सुदूर-
मुत्सार्य्य शुद्धचरितैर्धरणीतलस्य ।
कृत्वा पुनः कृतयुगश्रियमप्यशेषं
चित्रं कथं निरुपमो कलिवल्लभोभूत् ॥

TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Kṛita age on the surface of the earth, it is wonderful how **Nirupama** became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called विरोधाभास (= apparent contradiction). The expression कलिवल्लभ is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near **Śaṅkhavīvaraka** the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Pṛithvīvallabha* the glorious **Dhārāvarsha**, the illustrious **Dhruvarājadēva** granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of **Līlāgrāma** in the **Vaṭanagarikā eighty-four** (district). The donee was a Brahmaṇa named **Bhaṭṭadēva**, son of **Bhaṭṭāvukadikshita**, of the Bharadvāja-

[1] Above, Vol. VI. p. 197.

[2] [Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nojamba chief Siṁhapōta and the other (his son) Pallavādhirāja. Mr. Krishna Sastri attributes them to Gōvinda III; see above, p. 58 f.—Ed.]

[3] कलिस्त्री कलिकायां ना शूराजिकलहे युगे *Mēdinī;* कलिर्विभीतके शूरे विवादेऽन्त्ययुगे युधि *Hēmachandra;* प्रियाध्यक्षेऽपि वल्लभः *Amara;* वल्लभो दयितेऽध्यक्षे *Mēdinī*.

[4] Above, Vol. VII. p. 205, text lines 2 and 3.

gōtra and the Kāṇva (śākhā) who was a native of **Jambūsaraḥ**[1]**-sthāna.** The boundaries of the village granted are:—on the east **Laghuḍējrāra-khēṭaka**; on the south the village of **Talāpāṭaka**; on the west the village of **Ajjalōṇi**; and on the north the river **Mosiṇī.** The donation was made for keeping up the five great sacrifices (*yajña*), *viz. bali, charu, vaiśvadēva, agnihōtra* and *atithi*, and for other purposes. **Bhaṭṭa-Hērambaka** and others were apparently sent as *dūtakas* by the king to see to the proper execution of the grant made by him. The writer was the *mahāsandhivigrahādhikṛita* **Śrī-Māndalla,** son of **Balādhikṛita. Līlāgrāma** and **Vaṭanagarikā** are identified by Mr. G. K. Chandorkar with **Nīlagavhāṇa** and **Vaṇī** in the Nāsik District.

TEXT.[2]

First Plate; Second Side.

1 ओं[3] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ॥ हरश्च यस्य कान्तेन्दुकलया
कमलंकृतं [॥१*] आसी-
2 द्द्विषत्तिमिरमुद्यतमंडलाग्रो ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु भूपः शुचिर्व्विधु-
रिवास्तदिग-
3 न्तकीर्त्तिर्ग्गोविन्दराज इति राजसु राजसिङ्हः ॥ [२*] दृष्ट्वा चमूम-
भिमुखीं सुभटाट्टहासा-
4 मुन्नामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता भ्रुकुटिं ललाटे
खड्गं कुलं च
5 हृदयं च निजं च सत्वं ॥[३*] खड्गं कराग्रान्मुखतश्च शोभा मानो
मनस्तः सममेव यस्य । महाहवे नाम निशम्य
6 सद्यस्त्रयं [रि]पूणां विगलत्यकाण्डे ॥[४*] तस्यात्मजो जगति विश्रुतदीर्घ-
कीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधाम-
7 धारी । भूपस्तृ(त्रि)विष्टप[नृ]पानुकृतिः कृतज्ञः श्रीकर्कराज इति गोत्रम-
णिर्ब्बभूव ॥[५*] तस्य प्रभिन्नकरटच्युतदान-
8 दन्तिदन्तप्रहाररुचिरोल्लिखितांसपीठः क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः सद्रा-
ष्ट्रकूटकनका[द्रिरि]वेन्द्ररा-
9 जः ॥[६*] तस्योपार्ज्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः भोक्ता भुवः शत-
क्रतुसदृशः श्रीदन्तिदुर्ग्ग[राजो]-
10 भूत् ॥[७*] काञ्चीस(श)केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रटविभेदविधानदक्षं ।
कार्ण्णाटकं बलमनं-
11 तमजेयमन्यैर्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ [८*] अभ्रूविभंगमगृ-
हीतनिशातशस्त्रमश्रांत-

[1] The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (*the village of*) Jambūsara, who belong to the Vājasanēya (*sect*) and the Kāṇva (*śākhā*);" *Ind. Ant.* Vol. VII. p. 250.

[2] From the original plates.

[3] Expressed by a symbol.

12 मप्रतिहताज्ञमपेतयत्नं । यो वल्लभं सपदि दण्डवलेन जित्वा राजा-
धिराजपरमेश्वरतामवाप ॥ [९*] आ से-

13 तोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाजलादा प्रालेयकलङ्कितामलशिलाजालात्तुषा-
राच-

14 लात् । आ पूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेर्येनेयं जगती स्वविक्रमब-
लेनैकातपत्रा(त्री)कृता ॥ [१०*]

15 तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः श्रीकर्कराजसूनुर्म्महीपतिः कृष्ण-
राजोभूत् ॥ [११*] यस्य स्वभु-

16 जपराक्रमनिःशेषोत्सादितारिदिक्चक्रं । कृष्ण[स्ये]वाकृष्णं चरितं श्रीकृष्णराजस्य
॥ [१२*] शुभतुंगतुंग-

17 तुरगप्रवृद्धरेणूद्धरुद्धरविकिरणं ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं
॥ [१३*] [दी]नानाथप्रणयि-

18 षु यथेष्टचेष्टं समीहितमजस्रं । तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वापणं
॥ [१४*] राहप्पमात्मभुज-

19 जातबलावलेपमाजौ विजित्य निशितासिलताप्रहारैः । पालिध्वजावलि[शुभा]म-
चिरेण यो हि

Second Plate; First Side.

20 राजा[धि]राजपरमेश्वरतां ततान ॥ [१५*] क्रोधादुत्खातखड्गप्रसृतरुचिचयै-
र्भ्भासमानं समंतादाजावुद्वृत्तवैरि-

21 प्रकटगजघटाटोपसंक्षोभदक्षं ॥ शौर्य्यं त्यक्तारिवर्ग्गो भयचकितवपुः क्वाप्यदृष्ट्वैव
सद्यो दर्प्पाध्मा-

22 तारिचक्रक्षयकरमगमद्यस्य दोर्द्दण्डरूपं ॥ [१६*] पाता यश्चतुरंबुराशिरशनालङ्कार-
भाजो भु-

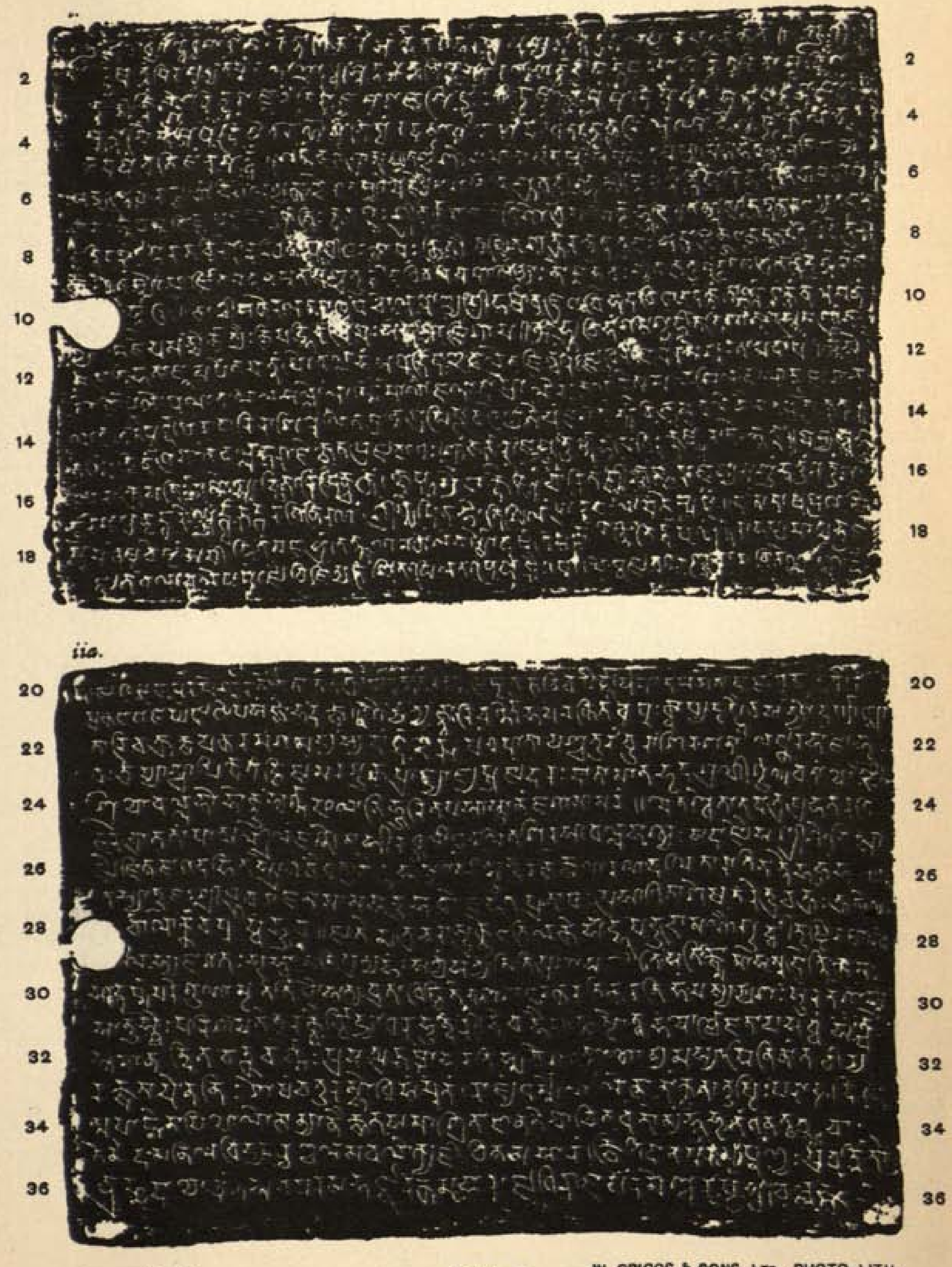
23 वः त्रय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः दाता मानभृदग्रणीर्ग्गुणवतां
योसौ

24 श्रियो वल्लभो भोक्तुं स्वर्ग्गफलानि भूरि तपसां स्थानं जगामामरं ॥ [१७*]
येन श्वेतातपत्रप्रहतरवि-

25 करव्राततापात्सलीलं जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ
स श्रीगोविन्दरा-

26 जो जितजगदहितस्त्रैणवैधव्यहेतुस्तस्यासीत्सूनुरेकक्षणरणदलितारातिमत्तेभ[कुं]भः ॥
[१८*]

27 तस्यानुजः श्रीध्रुवराजनामा महानुभावोविहतप्रतापः प्रसाधिताशेषनरेन्द्र-
चक्रः क्रमेण



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iib.

iii.

28 वालार्कवपुर्ब्बभूव ॥ [१८*] जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ गुर्व्वी तुष्टिरथाखि-

29 लस्य जगतः सुस्वामिनि प्रत्यहं । सत्यं सत्यमिति प्रशासति सति क्ष्मा-मासमुद्रान्तिकामा-

30 सीद्धर्म्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ [२०*] शशधरकरनिकरनिभं यस्य यशः सुरनगाग्र-

31 सानुस्थैः परिगीयतेनुरक्तैर्व्विद्याधरसुन्दरीनिवहैः ॥ [२१*] हृष्टोन्वहं योर्थिज-नाय सर्व्वं सर्व्व-

32 स्वमानन्दितबन्धुवर्ग्गः प्र[।*]दात्प्रहृष्टो हरति स्म वेगात्प्राणान्यमस्यापि नितांतवी[र्य्यः][।*] [२२*]

33 रचता येन निःशेषं चतुरम्भोधिसंयुतं । राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ [२३*]

34 अपाङ्गेनापि यो लोकान्यानैचत समाश्रिता[न् ।] न ते याचितवंतोन्यभूयस्तं धन-तृष्णया [२४*]

35 तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं । क्षितिदानपर[म]पुण्यः प्रवर्त्तितो

36 ब्रह्मदायोयं ॥ [२५*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभ-

Second Plate ; Second Side.

37 डा(धा)रावर्षश्रीध्रुवराजदेवः कुशली स[र्व्वा]नेव यथासंवध्यमानकान्राष्ट्र-पतिविषयपतिग्रामकूटायु-

38 क्तनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खि-वरकसमावासि-

39 जयस्कंधावारावस्थितेन मया माता[पि]त्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये जंबूसरः-

40 स्थाननिवसितवा(चा)तुर्व्विद्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षित-सुतभट्टदे-

41 वाय वटनगरिकाख्यचतुरशोत्यन्तर्ग्गतलीलाग्रामो यस्याघाटनानि पूर्व्वतः लवुडेश्वरखेट-

42 कसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः भज्जलोणिग्रामसीमा उत्तरतो मोसिणी-

43 सरित् । एवमेतच्चतुराघाटनोपलक्षितः सोद्रंगः सपरिकरः सभूत[प]ातप्रत्यायः सोत्व(त्प)द्यमान-

44 विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रावेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रा(चंद्रा)-

45 र्क्कार्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेव-ब्रह्मदायर-

46 हितोभ्यन्तरसिद्ध्या भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतषट्के सप्तन-वत्यधिके

47 कार्त्तिकबहुलामावास्यायामादित्योपरागेय्योदकातिसर्ग्गेण बलिचरुवैश्वदेवाग्नि[हो]-

48 त्रातिथिपञ्चमहायज्ञादिक्रियोत्सर्प्पणार्थं प्रतिपादितो यतोस्योचितया ब्रह्मदाय-स्थित्या भुंजतो

49 भोजयतः प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यं ॥ तथागामिभद्रनृपतिभि-रस्मद्वंश्यैरन्यैर्व्वा

50 सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्य्याणि तृणाग्रलग्नजल[विं]दुच-ञ्चलञ्च

51 जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यः यश्चा-ज्ञा[न]-

52 तिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापात-

53 कैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासे-

Third Plate; First Side.

54 न ॥ षष्टिं वर्ष्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव न-

55 रके वसेत् ॥ [२६*] विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः । [कृ]ष्णा-हयो हि

56 जायन्ते भूमिदायं हरन्ति ये ॥ [२७*] अग्नेरपत्यं प्रथमं सुवर्ण्णं भू[र्व्वै]ष्णवी

57 सू[र्य्यं]सुताश्च गावः । लोकत्रयन्तेन भवेद्धि दत्तं यः काञ्चनं गाञ्च महीञ्च

58 दद्यात् ॥ [२८*] बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमि-

59 स्तस्य तस्य तदा फलं ॥ [२९*] यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।

60 निर्म्मुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ [३०*] स्वदत्तां परदत्तां वा य-

61 त्नाद्रक्ष नराधिप । महीं [म]हीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [३१*] इति कमलदलाम्बु-

62 विन्दुलोलां श्रियमनुचिंत्य मनुष्यजीवितञ्च । सर्व्वमिदमाहतं च वुध्वा न हि पुरुषैः

63 परे(र)कीर्त्तयो विलोप्या [३२*] इति ॥ परमभट्टारकमहाराजाधिराज-परमेश्वरपृथ्वीवल्ल-

64 भश्रीमहारावर्षश्रीध्रुवराजदेवप्रहितभट्टहिरण्यप्रभृतिश्रीमद्धर्म्माधिकरणद्रू-

65 तकं । लिखितञ्चैतत्परमेश्वराज्ञया वलाधिकृतसूनुना समधिगतपञ्च-

66 महाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दक्षेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

BY A. H. FRANCKE.

The stone monument in front of the **Ta-chao-ssu temple** contains an inscription in **Chinese** and **Tibetan**, of the times of the Tibetan king **khri btsong lde btsan**, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate the Tibetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing 'was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.'

Ancient Orthography.

(a) Cases of suffixed *d* (called *drag*) occur in *phyind* (l. 20), *phrind* (l. 39), *mald* (l. 55); the last case is uncertain. On the whole, it is safe to say that the *drag* is of rare occurrence, as compared with Dr. Stein's Endere relics.

(b) Subscript *y* appears below *m* regularly when the latter is followed by *i* and *e*.

(c) Inverted *i* vowel signs are very common. But no uniform rule is followed in their use.

(d) In line 26 it looks as if *chenpo* was furnished with the article *pho* instead of *po*, as is the case in some of the Endere relics; but here it may be due to a scratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and *c* and *ts* are never replaced by *ch* and *ths*, as at Endere.

Palæographical Notes.

All the vowel signs, with the exception of the *i* vowel sign, are joined to the consonant base. For the *o*-sign the left upper end of the consonant is preferred; but in the case of *ch*, *kh* and *y* it touches the middle. The *u*-sign is joined to the right lower end of the letter and the *e*-sign to the middle of its upper line, except in the case of *s*, *m* and *l*. With the two former the *e*-sign finds a place at the left upper end and with *l* at the right upper end.

[1] The metre is Pushpitâgrâ; but the third pâda does not correspond with the first. The verse occurs in the Dantivarman plates with the third pâda thus: श्रतिवि[म]लम]नो]भि[रा]त्मनीनै ; above, Vol. VI. p. 294, verse 51.

Euphonic laws.

We find *d* instead of *t* after *g* in *gcigdu* (l. 5), *yogdu* (l. 44), *stse zhung chegdu* (l. 44), and *yigdu* (l. 77); *b* instead of *p* after *g* in *yang thagbar* (l. 31) (ordinarily *yang dagpar*).

The form *'adrul* (l. 40) instead of *'agrul* shows that the modern pronunciation was already in vogue in 822 A.D. (Compare my notes on the Endere relics.) The same may be inferred from lines 75 and 77 where we find the genitive instead of the instrumental case.

Some ancient words.

The word *phu dud* (ll. 45, 47) refers to the Chinese custom of shaking the sleeve in greeting a person.

Of ancient words the following deserve to be noted :—

ba (l. 56) and *'abā* (l. 57), both meaning 'subjects (?)'; *mjal dum* (ll. 5 ff.) assembly, composed of *mjal*, 'meet' and *'aduba*, gather; *gnyi* (l. 58), instead of *nyi*, sun; *'adzimpa* (l. 76) instead of *'adzinpa*, seize.

INSCRIPTION FROM LHASA.

Romanised Text.

[*Doubtful readings are put in brackets.*]

1 Bodkyi rgyalpo chenpo
2 'aphrulg(y)i lha btsanpo dang
3 rgyai rgyalpo chenpo rgya rje hvangte
4 dbon zhang gnyis, chab srid
5 gcigdu (s)olnas, mjal dum
6 chenpo mdzadde gtsigs . . . .
7 pa, nampar yang myi 'agyur . . . .
8 lha myi kun . . . . . shesshing dpang byas
9 te, thse thse . . . . (rdo)
10 (r)u yongbai . . . .
11 gyi (mang) rdor . . . .
12 . . . .
13 'aphrulgyi . . . .
14 lde brtsangyi . . . .
15 būnbū heuta . . . .
16 zhang gnyis . . . .
17 ni, ...
18 nyesci . . . . gyi . . . . .
19 pos yni, bkā . . . . (zh)ug, rjechen
20 la phyind myedpas, mangpo kun bde
21 skyidpa(r) byabala (n)i dgongspa gcig,
22 . . . ringpor leg . . . i don chenpo
23 . . . ni bkā gros mthunte, ...
24 ringpar myi zhu m . . . .
25 dgyespai . . . . . . '(tsi)gpar
26 molnas, mjal dum chenp(h)o
27 mdzadde, bod rgya gnyis, da ltar
28 . . . mngābai yul dang mthsams (srung)

29 zhing, dei shar phyogs thamscad ni,
30 rgya chenpoi yul, nub phyogs thams
31 cad ni yang thagbar bod chenpoi
32 yul(d), de las phan thsun dgrar myi
33 'athab, dmag myi dang, yul myi
34 rnams, yid ma chespa khrig (y)od
35 na, myi bzungzhing gtam driste,
36 brdzangsnas phyir gtang ngo
37 da chab srid gcig cing, mjal
38 dum chenpo 'adi ltar mdzadpas,
39 dbon zhang dgyespai bkā phrind
40 snyanpas kyang 'adrul dgoste,
41 phan thsungyi phonya 'adongbayang, lam
42 (rny)ingpar byungnas, snga lugs bzhin,
43 bod rgya gnyiskyi (bapa) (tso)ng kun
44 yogdu rta brjesla, stse zhung chegdu
45 rgya dang phradpa mancad ni rgyas phu dud
46 bya, ceng shu hyvan du bod dang phradpa
47 yancad ni bodkyis phu dud byaste,
48 dbon zhang nyezhing gnyenbai thsul bzhin
49 du, sri zhu dang bkur stii lugs
50 yodpar sbyarte, yul gnyiskyi
51 barna dud rdul ni myi snang, glo bur
52 du sdangba dang dgrai mying ni myi grags te
53 mthsams srungbai ṁyi yancad
54 kyang dogs shing 'ajigspa myedpar
55 . . . . . (mal mald snga)gpa rkyangste,
56 ba ('a)khodcing, skyidpai bkā drin
57 ni 'ab(ā) khrii bardu thog, snyanpai
58 (gsu)ng ni gnyi zlas (slebs) . . . .
59 khyabste, bod bod yulna skyid,
60 rgya rgya yulna skyidpai srid chenpo
61 (sbyar)nas gtsigs bcaspa dang
62 nampar myi 'agyurbar, dkon mchog
63 gsum dang, 'aphagspai (na)m(khā)
64 nyi zla dang gza skarla yang dpa(ng)du
65 gsolte, ... (thsig)gi (rnams ba) . .
66 (bshad), srog chags bsadde mnā
67 (ya)ng bornas gtsigs bcasso,
68 (g)tsigs 'adi bzhindu m(yi) byassam
69 (bshig)na, bod rgya gnyis ganggis sngar nye(s)
70 (pa) . . . sdigcing, landu dku (skyu) ci byas kyang,
71 (gtsigs) . . . .
72 . . . . . bod rgya gnyiskyi rje blongyis
73 . . . . . thugs mnā borte, gtsigs
74 kyi . . . brisnas, rgyalpo chen
75 po gnyiskyi ni phyag rgyas btab, blonpo
76 . . . . 'adzimpala (gsogs)pa rnams
77 kyi ni (lag) yigdu briste, gtsigskyi
78 . . . . ru bzhaggo

TRANSLATION.

1 The great king of **Tibet**,
2 the incarnate god, the **b Tsanpo**, and
3 the great king of **China, Hvangte**, the great Chinese,
4 nephew and uncle, both, praying
5 for the unity of their governments,
6 making (causing) a great assembly, importance . . . . . .
7 . . . . never changing . . . .
8 . . . . . . all gods and men . . . . knowing [it] and giving
9 witness (to it) . . . . times, times, ...
10 . . . . coming . . . .
11 . . . . on a stone . . . .
12 . . . .
13 The incarnate . . . .
14 . . . . . . **lde btsan** . . . .
15 **Būnbū heuta** . . . .
16 uncle, both . . . .
17 . . . . of . . . .
18 sin . . . . by the great
19 sovereigns . . . . fighting
20 henceforth not taking place, there is only one wish:
21 that all may be (may be made) in great happiness.
22 . . . . long lasting . . . . great meaning . . .
23 . . . . agreeing in their counsel . . . .
24 for a long time, without amendment . . . .
25 be pleased . . . . is of importance.
26 so saying, making a great assembly,
27 Tibet and China, both retaining the countries
28 which they own now;
29 everything to the East is
30 the country of great China, everything to the West
31 is certainly the country of great Tibet.
32 Neither of them [must] fight
33 like an enemy. Such soldiers and citizens
34 as are clearly distrustful,
35 [such] men [must] be seized, and questions being asked,
36 [must be] despatched and sent back.
37 Now, there being union of government,
38 and such a great assembly being made,
39 uncle and nephew being pleased with such glorious tidings,
40 there must be travelling, (communication),
41 mutual envoys going and,
42 this taking place on the old road, in the former way,
43 the Tibetans and the Chinese, both,
44 . . . . shall barter horses (literally, for horse bartering). At **Stse zhung cheg**,
45 meeting with the Chinese, thither, the Chinese shall show honor.
46 At **Cheng shu hyvan**, meeting with the Tibetans,
47 hither, the Tibetans shall show honor.
48 For, as nephew and uncle are closely related, it must be done in a friendly way

49 being connected with manners of respect
50 and honor. Between the two countries
51 smoke and dust shall not be seen, sudden
52 hostility and the name of enmity shall not be heard of.
53 } There shall be no fear and anxiety, hither,
54 } on account of frontier guards.
55 Everywhere praise spreading . . . .
56 . . . . dwelling, the kindness of happiness
57 . . . . up to 10,000. The glorious
58 sounds shall reach the sun and moon,
59 and cover [all]. The Tibetans shall be happy in Tibet.
60 The Chinaman shall be attached to the great realm of happiness in China.
61 This is of great importance, and
62 that it may never be changed, the three
63 gods, the august heaven,
64 sun, moon, the planets and the stars, are asked to witness it.
65 . . . .
66 . . . . . Having killed the animals, and sworn
67 an oath, it was connected with importance.
68 If any one do not according to this importance, or
69 destroy it, Tibetan or Chinese, whoever first commit
70 such crime and sin, in response according to the trick committed,
71 . . . . (importance ?) . . . .
72 . . . . . by the great ministers of both, Tibet and China,
73 swearing an oath, important . . . .
74 . . . . writing. Both the great kings
75 confirm it by seal, the ministers
76 . . . . and the other ones . . . .
77 writing in a (hand ?) letter, important . . . .
78 . . . . . was deposited at . . . .

No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF KANAUJ; [VIKRAMA-]SAMVAT 1253.

By Pandit Hiranandа, M.A.; Lahore.

This is a single plate, which measures $13\frac{1}{2}$" wide by 18" long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskṛit language and the Nāgarī script. The size of the letters is between $\frac{1}{8}$" and $\frac{1}{4}$". As regards orthography, it is enough to state that no distinction is made between the signs for *b* and *v* and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants of Jayachchandradēva published in this Journal[1] and in the *Indian Antiquary*.[2] Towards the end, the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Hariśchandradēva, who "spread his unequalled fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahaḍavāla grants that have already been published.

The inscription records that the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* the glorious **Hariśchandradēva** (the successor of the P. M. P. **Jayachchandradēva**), while residing at **Dhanaṁvakra** (?) (l. 24), granted, after having bathed in the Ganges at the bathing *ghāṭ* named **Chyavanēśvara**, the village of **Pamahai** (l. 20) together with its outlying hamlets (*pāṭaka*) to one **Rāhīhiyaka** (?)[3] (l. 25), son of the **Ṭhakkura Madanū** of the Kāśyapa-*gōtra*, on **Sunday, the 15th** *tithi* **of the bright half of the month Pausha in [Vikrama-]Saṁvat 1253.** The charter was written by the *Mahākshapaṭalika*, the *Ṭhakkura* **Bhōgāditya.**

The seal accompanying the plate is circular and about $2\frac{7}{8}''$ in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a **Garuḍa** and a conch and between these the legend: *Śrīmata-Hariśchandradēvasya.*

The record possesses some historical importance, for, to the list of the kings of Kanauj it adds one new name, *viz.* that of Hariśchandra. Indeed, we knew Hariśchandra as the son of Jayachchandra from the latter's grants published in the *Indian Antiquary* (Vol. XVIII. p. 130 ff.) and the *Epigraphia Indica* (Vol. IV. p. 126 f.). But Hariśchandra as a ruling chief of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to **Sunday, the 6th January A.D. 1197,** when the full-moon *tithi* of Pausha ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities[4] mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamahā, as Khairai is of Khairā, Pendrai of Pendrā, Burbi of Burbā, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamahā.[5] The latter I am inclined to identify with **Pohā**, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Pohā is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

[One of the Kamauli plates belonging to the reign of Jayachchandra (T.), dated in Vikrama-Saṁvat 1232, records a gift made by the king at Kāśi (Benares) on the occasion of the

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[1] Above, Vol. IV. pp. 120-9.

[2] Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43.

[3] It is also possible that the donee's name is Hīhiyaka and that the syllable *rā* is an abbreviation of the title *rāvuta* or *rāüta*. In the Faizābād plate of Jayachchandra, for instance, the donee, who was a Brāhmaṇa of the Bhāradvāja-*gōtra*, his father and grandfather bore the title *rāüta* (*Ind. Ant.* Vol. XV. p. 13).

[4] [A grant of Gōvindachandra found in a hamlet near Machhlīshahr has been published by the late Prof. Kielhorn (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Saṁvat 1201 corresponding to A.D. 1146. The village granted by this record is Pērōha in the Mahasōya-pattalā.—Ed.]

[5] Mr. Hiralal of the Gazetteer Office, Nagpur, who has supplied the information regarding these names similar to our Pamahai, would identify Pamahā with Bambāhā, a village in the Machhlīshahr tahsil.

jātakarman (*i.e.* birth ceremony, when the navel-string is divided) of his son **Hariśchandradēva.** The date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was the day on which Hariśchandra was born. His *nāmakaraṇa* (*i.e.* giving a name) is referred to as having taken place just three weeks later on the 31st August 1175 A.D.[2] Accordingly, Hariśchandradēva must have been 21 years old at the time of the subjoined inscription. As the latest known date of Jayachchandra is A.D. 1187,[3] the accession of his son Hariśchandra must have taken place between A.D. 1187 and 1197, the date of the present grant.

The town of **Kanauj** was completely devastated by **Shihāb-ud-dīn** in A.D. 1193 and it is not a little surprising that Hariśchandra is described in the subjoined record as if he were a paramount sovereign. The **Belkharā pillar** inscription, dated a few months earlier,[4] does not mention Hariśchandra but represents an un-named king of the **Gahaḍavāla** family as granting a village more than two hundred miles distant from Kanauj. The connection of this king as well as of Hariśchandra with Kanauj was perhaps only nominal. The former was probably residing at some town out of the reach of the Muḥammadan generals or officials. Mr. V. A. Smith thinks that the king's residence was near Jaunpur.[5] **Ẓafarābād,** 4 miles to the south-east of that city, is said to have been the site of a palace of the later rulers of Kanauj.—Ed.]

TEXT.[6]

1 ओं[7] अकुंठोत्कंठवैकुंठकंठपीठलुठत्करः ।
[संरं]भ[: सु]र[तारं]भे स [श्रि]यः श्रेयसेस्तु वः ॥ [१*]
आसीदशी[त]द्युतिवंस(श)जातः-[8]
क्ष्मापालमालासु दिवं गतासु ।
सा[क्षा]द्विवस्वानि[व*] भूरिधा[म्ना]
2 नाम्ना यासो[9][वि]ग्रह इत्युदारः ॥ [२*]
त[त्सु]तोभून्महीचंद्र[:] चंद्रधामनिभं निजं ।
येनापारमकूपारपारे व्यापारितं यशः ॥ [३*]
तस्याभूत्तनयो नयैकरसिक[:*] क्रांतद्विषन्मंडलो
3 वि[ध्वस्तो]द्धतवीरयोधतिमिरः श्रीचंद्रदेवो नृपः ।
येनोदारतरप्रतापस(श)मिताशेषप्रजोप[द्र]वं
श्रीमद्गाधिपुराधिराज्यमसमं दोर्व्विक्रमेणार्जितं ॥ [४*]
तीर्थानि [10]कासिकुसिको-

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1 Above, Vol. IV. p. 126.

2 *Ind. Ant.* Vol. XVIII. p. 129.

3 *Ibid.* Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskṛit poet Śrī-Harsha, author of the *Naishadhīyacharita,* is believed to have flourished in the 12th century A.D. The last extant verse of this poem shows that the poet was highly honoured by the ruler of Kānyakubja (*tāmbūladvayam=āsanaṁ cha labhatē yaḥ Kānyakubjēśvarāt*) who, according to tradition, was Jayantachandra, *i.e.* Jayachchandra. If this tradition be correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.

4 Cunningham's *Archæological Survey Reports,* Vol. XI. p. 129.

5 *J. R. A. S.,* July 1908, p. 792.

6 The wording of this record is almost identical with that of the grants of Jayachchandradēva which have been translated. I, therefore, deem it superfluous to give its translation.

7 Expressed by a symbol.

8 Cancel the *visarga.*

9 Read यशो°.

10 Read काशिकुशि°.

4 [त्त]रकोसलेंद्र-
स्था[नी]यकानि परिपालयताधिगम्य ।
हेमात्मतुल्यमनिशं ददता द्विजे[भ्यो]
ये[न]ांकिता वसुम[ती] शत[श*]स्तुलाभिः ॥ [५*]
तस्यात्मजो मदनपाल इति क्षितीं[द्र]-
चू(चू)डामणिर्व्विजयते निजगो-

5 त्रचंद्रः ।
यस्याभिषेककलसो(शो)ल्लसितैः पयोभिः
प्रक्षालितं [कलि*]रजः पटलं धरित्र्याः ॥ [६*]
यस्यासीद्विजयप्रयाणसमये तुंगाचलोच्चैश्चल-
न्माद्यत्कुंभिपदक्रमासमभरभ्रस्य(श्य)-

6 न्महीमंडले ।
चूडारत्नविभिन्नतालुगलितस्त्यानासृ(सृ)गुद्भासितः
शेषः शेषवसा(शा)दिव क्षणे(ण)मसौ क्रोडे विलीनाननः ॥ [७*]
तस्मादजायत निजायतवाहुवल्लिवद्धा(बन्धा)-

7 वरुद्ध[न]वरा(रा)ज्यगजो नर(रें)द्रः ।
[सां]द्रामृतद्रवमुचां प्रभवो गवां
यो गोविंदचंद्र इति चंद्र इवाम्बुरासे(शे)ः ॥ [८*]
न क[थ]मप्यलभन्त रणक्षमांस्तिसृषु दिक्षु गजानथ वज्रिणः ।
क-

8 कुभि पस(बभ्र)मुरभ्रसुवल्लभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [९*]
अजनि विजयचंद्रो नाम तस्मान्नरे(रें)द्रः
सुरपतिरिव भ(भू)भृत्पक्षवि[च्छे]ददक्ष[ः*] ।
भुवनदलनहेलाहर्म्म(र्म्य)हम्मी(म्मी)रना-

9 री-
नय[न]जलदधाराधौतभूलोकतापः ॥ [१०*]
लोकत्रयाक्रमणकेलिविशृंखलानि
[प्रख्या]तकीर्त्तिकविवर्ण्णितवैभवानि ।
यस्य त्रिविक्रमपदक्रमभांजि भान्ति
प्रो[ज्जृं]भय[न्ति] वलि-

10 राजभयं यसां(शां)सि ॥[११*]

तस्मादद्भुतविक्रमादथ जयचंद्राभिधानः पति-
र्भूपानामवतीर्ण्ण एष भुवनो[द्ध]ा[र]ाय नारायणः ।
द्वैधीभावमपास्य विग्रहरुचिं धिक्क(कृ)त्य सा(शा)न्तास(श)याः
सेवन्ते यमुदग्र-
11 वन्धनभयध्वंसार्थिनः पार्थिवाः ॥[१२*]

ग[च्छे]न्मू[र्च्छाम]तु[च्छां] न य[दि क]वलयेत्कू[र्म]पृष्ठाभिघात-
प्रत्यावृत्तं(त्त)श्रमार्त्तो नमदखिलफणास्वाम(श्वास)वात्यासह[स्रं](स्रं) ।
उद्योगे यस्य धावद्धरणिधरधुनीनिर्झ-
12 रस्फारधारा-
भ्रस्य(श्य)द्दानद्दिपालीवहुलभरगलद्वैर्य्यंनु(मु)द्रः फणीन्द्रः ॥ [१३*]

[यस्मिं]श्चलत्युदधिनेमिमहीजया[र्थं]
माद्यत्करीन्द्र[गु]रुभार[नि]पीडितेव ।
याति प्रजापतिपदं स(श)रणार्थि(र्थि)-
13 नी भू-
[स्त्वं]गत्तुरं[ग]निवहोत्थरजश्छ[लेन] ॥[१४*]

तस्मादासो(सी)दसोमत्वरतुरगखुरक्षोदविच्छि[न्न]धूलि-
व्यास[क्ष्मा]चक्रवालक्रमकलितनभोरुद्धसूरप्रकास(श)ः ।
सेनासं-
14 भारसंपद्दर[वि]दलदिला दो ⏑ माना [नरें]द्र-
श्चं[द्रार्के]— स ⏑ — यि स्फुरदसम[य]शाः श्रीहरिश्चंद्रदेवः ॥ [१५*]

येन प्रणा(भा)[स]पतिन(ना)[1] क्षितिपालमौलि-
रत्नप्रभारुचिरचारुपदां[बु]-
15 जेन ।
[2]उ[द्द]डगीतकरमंडलपुंडरीक-
[डिं]डीरपिं[डमिव शुभ्रय]सो(शो) वितेने ॥ [१६*]

सोयं सम[स्त]राजच[क्रसं]सेवितचरणः स च परमभट्टारकम[हा]राजाधिरा-
जपरमेस्व(श्व)रपरममा-
16 हेस्व(श्व)रनिजभुजो-
पार्जित[श्री]कन्यकु[ब्ज]ाधिप[त्य]श्रीचंद्रदेवपा[द]ानुध्यातपरमभट्टारकमहाराजा-
धिराजपरमेस्व(श्व)रप[र]ममाहेस्व(श्व)[र]श्रीमद[न]पालदेव[पा]दानुध्यातपरम-
भट्टारकमहाराजा-

1 [Perhaps the reading intended is प्रणामपतित°.—Ed.]

2 Read उद्दण्ड°.

17 धिराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]-
पति [त]गजपतिनरपतिराज[त्र]याधिपतिविवि[ध]विद्याविचारवाचस्पतिश्री[गो]विं-
दचंद्रदेवपादानुध्या[त]परमभट्टारकमहाराजाधिराजपरमे[श्वर]-

18 [1]परममाह[श्व]राश्वपतिगजपतिनरप[ति]राजत्रयाधि-
पतिविवि[ध]वि[द्य]द्याविचारवाचस्पतिश्रीविजयचंद्र[दे]वपादानुध्यातपरमभट्टारक-
महाराजाधिराजपरमे[श्व]रपरममा-

19 हे[श्व]राश्व(श्व)पतिगजपतिनरपति[राज]त्र-
याधिपतिविविधविद्याविचा[र]वाचस्पतिश्रीजयच्चंद्रदेवपादानुध्यातपरमभट्टारकम-
हाराजाधिराजपर[मेश्व]रपरममाहे[श्व]राश्व(श्व)पति-

20 गजपतिनरपतिराज[त्र]या-
धिपतिविविधविद्याविचा[र]वाचस्प[ति]श्रीम[त्]हरि[श्चंद्र]देवो विजयी ॥ [हा]ल-
पांगि[कथगहल] . . [2]सपाटक[प]मदैग्रामनिवासिनो निखिलजनप-

21 दानु[प*]गतानपि
च राजराज्ञीयु[व]राज[मं]त्रि[पुरो]हित[प्र]ती[हा]रसाम[न्त]सेनापतिभांडागारि-
काच्चपटलिकभिषम्नैमि[त्ति]कान्त:पुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-
रिपु-

22 रुषानाज्ञ(ज्ञा)पयति [ब]ोधयत्यादिशति च
विदितम[स्तु] भवतां य[थोप]रिलिखित[ग्र]ाम: सजलस्थल: सलोहल-
वणाकर: सम[त्स्य]ाकर: सगर्त्तोव(ष)र: साम्रमधूकवनविटपवाटिकातृ-
[ण]यूति-

23 गोचरपर्यन्त: सोद्दा(र्द्ध्वा)ध:
चतुराघाटविस(शु)द्ध: स्वसीमापर्यन्त: त्रिपंचाशताधिकद्वादशश-
तसंवत्सरे पौषमा[सि] पौर्[ण]मायां रविदिने ऽङ्केपि संवत(त्)१२५३ पौ[ष]
शुदि १५ रवौ ऽद्येह श्री-

24 [3]मतधनंवक्रसमावासे
च्यवनेस्व(श्व)रघट्टे गंगायां स्नात्या(त्वा) विधिवन्म्यं(न्मं)त्रदेवमुनि[मनु]ज[भू]तग-
[णां]स्तर्प[यि]त्वा[4] नि[खि]लपुत्ययसाभि[वृ]द्धये गोकर्णकुश[ल]तापूतकरतलोदक-
मस्मा[भि]:

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[1] Read °माहेश्व°.

[2] The name of the district to which the donative village belonged is not quite clear in the original. The letters seem to have been engraved over an erasure.

[3] Read श्रीमद्धनं°.

[4] Read °पुण्ययशो°.

25 कास्य(श्य)पगोत्राय
ठक्कुरसोपालपौत्राय ठक्कुरमदनूपुत्राय रा[ह्वी]ही[य]काय आचंद्रा-
र्कं या[वच्छा]सनीकृत्य पि[तृ]पितामहोपार्जित तथा महारागी(ज्ञी)-
संनंडारीरतन्द्वेन ? संप्रति[शु]-

26 पुत्रीकृत्य[1] वृत्तिं वहि:कृ[त्य]
प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरजलकरलवणाक[र]प[र्णा]-
कर . . . .[2] नियतानियतप्रभृतिसमस्तादा[या]नाज्ञा-
विधेयीभू-

27 य दास्यथ ॥ भवन्ति चात्र श्लोका: ॥
भूमिं य: प्रतिगृ[ह्णा]ति [य]च भूमिं [प्र]य[च्छ]ति ।
[उ]भौ तौ पुन्य(ण्य)क[र्माणौ] नियतं स्वर्ग[ग]ामिनौ ॥ [१७*]
सं(शं)खं भ[द्रा]सनं छत्रं वराश्वा(श्वा) वरवारणा: [।*]
भूमिदाम(न)स्य

28 चिह्नानि फलमेत[त्पु]रंदर ॥[१८*]
षष्टि(ष्टिं) वर्षसहस्रा(स्रा)णि [स्वर्गे] ति[ष्ठ]ति भूमिद: ।
आ[च्छे]त्ता चानु[मंता च ता]न्वे(न्ये)व नरके वसेत(त्) ॥ [१९*]
वहुभिर्वसुधा भुक्ता राज[भि]: सगरादिभि: ।
यस्य

29 यस्य यदा भूमिस्तस्य तस्य त[दा] फलं ॥ [२०*]
स्वदत्तां प[र]दत्तां वा यो [3]हरेद[सुं]धरां [।*]
स वि[ष्ठ]ायां कृमि[र्भूत्वा] पितृभि: सह मज्जति ॥ [२१*]
गामेकां स्वर्णमे[कं] [वा*] भूम(मे)र[प्ये]कमंगुलं [।*]
हरन्नरक-

30 मवा(मा)प्नोति यावदा[भु]तसंप्लवं । [।*] [२२*]
तडाग(गा)नां सहस्रेण वाजपेयशतेन च ।
गवां कोटिप्रदानेन भूमि[हर्त्ता न] सु(शु)[ध्य]ति ॥ [२३*]
वारिहो[ने]व्य(ष्व)रण्येषु सु(शु)ष्ककोटरवासिन: ।
कृष्ण(ष्ण)सर्पाश्च जायन्ते

[1] This would show that the village of Pamahai formed part of the estate of some queen of Jayachchandra who, being issueless, gave up her rights to Hariśchandra. [Perhaps the writer intended to engrave [तकृ]महारागाम भंडारीरतनूकेन संप्रति [सु]डानीकृत्य—Ed.]

[2] The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be द्रा (or perhaps द्री)गपसदीदीर्घंगोवि[ह]ा.

[3] Read हरेत व.°

31 देवब्रह्म[स्व*]हारिण: ॥ [२४*]

न विषं विषमित्या[हु]र्ब्रह्म(ह्म)स्वं विषमुच्यते ।
विषमेकाकिनं हन्ति [1]ब्रह्मस्वं [पुत्रपौत्र]कं ॥ [२५*]
सर्व्वानेतान् भाविन: पार्थिवेन्द्रा[न्*]
भूयो भूयो याचते राम(म)[भ]द्रः ।

32 सा[मा]न्योयं [2]धर्मसेतुर्नृपाणां
काले काले पालनीयो भवद्भि(द्भि): ॥ [२६*]
यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्थ]यशस्कराणि ।
निर्मा[ल्य]वान्तप्रतिमानि तानि को नाम साधुः पु-
नराददीत ॥ [२७*]

33 वाताभ्रवि[भ्रम]मिदं वसु[धा]धिपत्य-
मापातमात्रमधुरा विषयोपभोगा: ।
प्राणा[स्तृ]णा[ग्रज]लविन्दुसमा नराणां
धर्म: सखा परमहो परला(लो)क[या]ने ॥ [२८*]

34 लिखितं चेदं [त]ाम्रपट्टकं महाचपट-
लिकठकुरश्रीभोगादित्यैरिति ॥

No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archæological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurnool, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between 4⅛ inches at the middle and 4¼ inches at the two edges. They are strung on an elliptical copper ring which measures 3½" by 3⅞" and is ⅜" thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

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[1] Read ब्रह्मस्वं.

[2] Read °सेतुर्नृपाणां.

Machhlishahr plate of Harischandradeva.—[Vikrama-] Samvat 1253.

V. VENKAYYA.

SCALE ·5.

W. GRIGGS & SONS, LTD., PHOTO-LITHO.

The writing on the plates is in an excellent state of preservation. In some cases the sign of *anusvāra* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The **alphabet** resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *ī* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ṛi* and *ra*. The lingual *ḷ* occurs in the geographical name *Chōḷika* (l. 25) and in the expression *khaṇ[ḍu]ga vaḍḷa* (l. 28) which, as well as *salage* (l. 31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prākṛit (*Chanda* and *Kanha*, l. 27, and *Mahīsara*, l. 29), and three Dravidian (*Tātamma* and *Pādamma*, l. 29, and *Konna*, l. 30). But the **language** of the whole record is Sanskṛit, both prose and verse. The rules of *sandhi* are scrupulously observed, except in three instances (ll. 1, 26, and 38).

The inscription records a grant of land by the **(Western) Chalikya** (l. 4 f.) king **Vikramāditya (I.)**, the son of Satyāśraya (*i.e.* **Pulakēśin II.**), grandson of **Kīrtivarman (I.)**, and great-grandson of **Pulakēśin (I.)**. Each of these four kings receives the same panegyrical epithets as in other grants of the same period. At the end of the description of the reign of Vikramāditya I. the new grant adds a passage which is already known from his Haidarābād plates [1] and the spurious Kurtakōṭi plates.[2] As pointed out by Professor Kielhorn,[3] this passage consists of four Āryā verses. These four verses mention several surnames of Vikramāditya I., *viz.* **Anivārita**,[4] 'the unopposed' (verse 2), **Śrīvallabha**, 'the favourite of fortune' (verses 3 and 4), **Raṇarasika**,[5] 'fond of fighting,' and **Rājamalla**, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated Narasiṁha, Mahēndra, and Īśvara, *i.e.* the three successive Pallava kings **Narasiṁhavarman I.**, **Mahēndravarman II.**, and **Paramēśvaravarman I.**[6] The last of these three kings is again named as **Īśvara-Pōtarāja**[7] of **Kāñchī** in a Vasantatilakā verse (6) which follows after the four Āryās. The conquest of **Kāñchī**, the capital of the **Pallavas**, is alluded to also in verse 4. Verse 5 states that Vikramāditya I. destroyed the **Mahāmalla family**. As suggested by Professor Kielhorn,[8] this is another reference to the Pallavas; for Mahāmalla seems to have been a surname of Narasiṁhavarman I., and Māmallapuram is the ancient name of a Pallava city, the remains of which now go by the name of 'the Seven Pagodas.'[9]

The **date** of the grant was the full-moon *tithi* of Vaiśākha in the twentieth year of the reign, which was current after 596 Śaka years had passed (ll. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as **Tuesday, 25th April, A.D. 674**, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.[10]

When Vikramāditya I. made this grant, his army had invaded the **Chōḷika-vishaya**, *i.e.* the Chōla province,[11] and was encamped in **Uragapura on the southern bank of the Kāvērī** river (l. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

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[1] *Ind. Ant.* Vol. VI. p. 76 f.

[2] *Ibid.* Vol. VII. p. 219 f.

[3] *Göttinger Nachrichten*, 1900, p. 345 ff.

[4] See Prof. Kielhorn's remarks, *loc. cit.* pp. 346 and 359, and compare *sarv-ānivārit-ājña* in verse 10 of the present inscription. Vikramāditya II. may have likewise borne the surname Anivārita, which forms part of the names of two of his officers. See *Ind. Ant.* Vol. X. p. 164 (Anivārit-āchāri); above, Vol. III. p. 360 (Anivārita-Puṇyavallabha), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

[5] This surname of Vikramāditya I. occurs in two Pallava inscriptions at Kāñchī. See *South-Ind. Inscr.* Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's *Dyn. Kan. Distr.* p. 329; above, p. 2.

[6] See *South-Ind. Inscr.* Vol. I. p. 145, note 4.

[7] See above, p. 7, note 2.

[8] *Loc. cit.* p. 347 f.

[9] See now above, p. 1.

[10] See above, Vol. IX. p. 102.

[11] Literally, 'the province of the Śōḷiyar or inhabitants of Śōḷam.'

that Uragapura is mentioned in Kālidāsa's *Raghuvaṁśa* (vi. 59)[1] as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōḷa capital Uṟaiyūr near Trichinopoly. I rather think that Uragapura, 'the snake-city,' is a poetical equivalent of **Nāgapaṭṭaṇam** (now Negapatam), though this town is at some distance from the southern bank of the Kāvēri. The word *Nāgapaṭṭaṇam* is engraved in Tamiḻ characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different form **Nāgapaṭṭaṇam** occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at '**Nāgapatana**' and thence embarked for Ceylon.[2] The famous pilgrim Hiuen-tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.[3] The quotation from I-tsing makes it very probable that Negapatam is intended by this. Colonel Yule was inclined to identify Negapatam with Ptolemy's Νίκαμα.[4]

The grant was made at the request of **Gaṅga-Mahādēvī** (l. 27), who seems to have been one of the queens of Vikramāditya I. The donees were three Brāhmaṇas, each of whom received fifty *nivartanas* of land in a village named **[Cheḍū]lli**.

In verse 10 Vikramāditya I. is once more praised as a member of the **Chāḷukya** family and as the destroyer of the **Pallava** lineage.

TEXT.[5]

First Plate.

1 ओं[6] स्वस्ति [॥*] जयत्याविष्कृतं[7] विष्णोः वाराहं[8] क्षोभितार्णवं [।*] [9]दर्षिणोन्नत-दंष्ट्राग्रविश्रान्तभुवनं व-

2 पुः [॥ १*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृ-

3 भिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्ना-

4 रायणप्रसादसमासादितवराहलाञ्छ[ने]क्षणक्षणवशीकृताशेषमहीभृतां चलि-

5 क्यानां कुलम[लं]करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुल-

6 केशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमाक्रान्तवनवास्यादिपरनृपति-

7 मण्डलप्रणिबद्धविशुद्धकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्य पौत्र-

8 स्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्ध-

9 परमेश्वरापरनामधेयस्य सत्याश्रयश्रीपृथिवीवल्लभमहा-

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[1] [Mahāmahōpādhyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

[2] *Ind. Ant.* Vol. X. p. 196. *Life of Hiuen-tsiang*, translated by Beal, p. xxxi. I-tsing, *Record of the Buddhist Religion*, translated by Takakusu, p. xlvi.

[3] *Si-yu-ki*, translated by Beal, Vol. II. p. 233 and note 131.

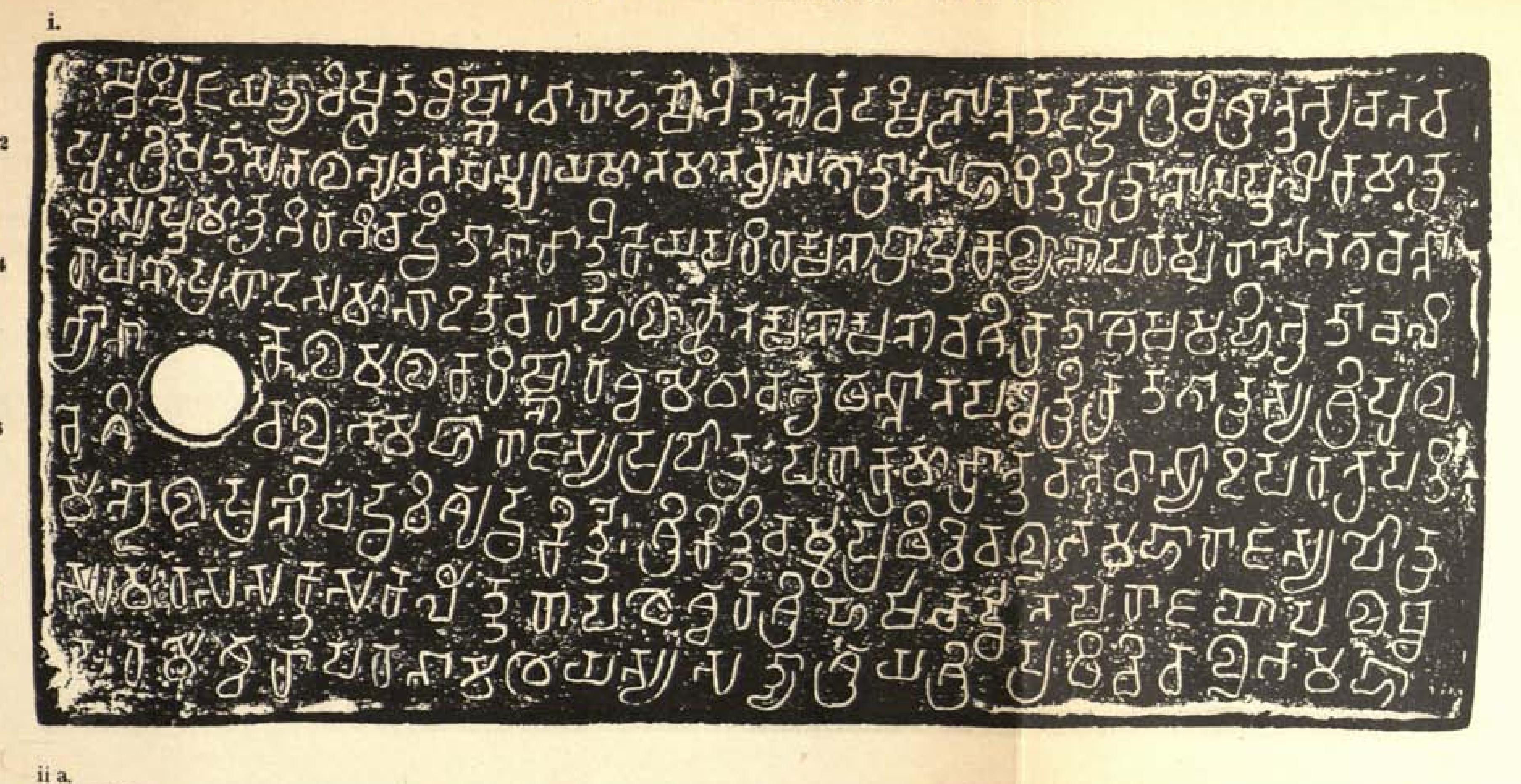
[4] *Ind. Ant.* Vol. XIII. p. 332. Further details on the local history of Negapatam will be found *ibid.* Vol. VII. p. 224 ff., in my *Progress Report* for 1890-91, paragraph 6, and in Mr. Venkayya's *Annual Report* for 1898-99, paragraph 47 f.

[5] From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya.

[6] Expressed by a symbol. [7] ष्कृ looks like ष्के. [8] Read विष्णोर्वाराहं. [9] Read दक्षिणो.

Gadval plates of Vikramaditya I. — A. D. 674.

i.



ii a.

E. Hultzsch.

Full-Size.

Collotype by Gebr. Plettner.

From ink-impressions supplied by Rai Bahadur V. Venkayya.

ii b

iii.

Second Plate; First Side.

10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकण्ठाख्यप्रवरतुरंगमे-

11 णैकेनैव प्रतीतानेकसमरसुखे रिपुनृपतिरुधिरजलास्वादनरसना-

12 यमानज्वलदमलनिशितनिस्त्रिंशधारया च धृतधरणीभरभुजगभोगसदृ-

13 शनिजभुजविजितविजिगीषुरात्मकवचावमम्नानेकप्रहारः स्वगुरोः श्रि-

14 यमवनिपतित्रितयान्तरितामात्मसात्कृत्य[1] कृतैकाधिष्ठिताशेषरा-

15 ज्यभरस्तस्मिन्राज्यत्रये विनष्टानि देवस्वब्रह्मदेयानि धर्म्मयशोभिवृ-

16 द्धये स्वमुखेन स्थापितवान् [॥*] रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जित्वा स्ववंश-

17 जां लक्ष्मीं[2] [।*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [॥ २*][3] अपि च [॥*] मृदित-

Second Plate; Second Side.

18 नरसिंहयशसा विहितम[हे]न्द्रप्रतापविलयेन [।*] नयनविजितेश्वरेण प्रभुणा श्रीवल्लभेन जितं [॥ ३*] कृ-[4]

19 तपल्लवावमर्द्दं दक्षिणदिग्युवतिमात्तकाञ्चीकः [।*] यो भृशमभिरमयन्नपि सुतरां श्रीवल्लभत्वमितः [॥ ४*] वह-

20 ति स्वमर्थवन्तं रणरसिक[:*] श्रीमदुरुबलस्कन्धः [।*] यो राजमल्लशब्दं विहितमहामल्लकुलनाशः [॥ ५*] दु-

21 र्ल्लंघदुष्करविभेदविशालसाला दुर्गाधदुस्तरबृहत्परिखापरीता [।*] अग्राहि येन जयतेश्वरपोत-

22 राजं काञ्चीव दर्षिणदिशः[5] पितिपेन[6] काञ्ची [॥ ६*][7] स विक्रमाक्रान्तसकल-महीमण्डलाधिराज्यो विक्रमादि-

23 त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्सर्व्वानेवमाज्ञापयति[8] [॥*] विदित

24 मस्तु वोस्माभिः षण्णवत्युत्तरपञ्चदशेषु[9] शकवर्षेष्वतीतेषु [10]प्रवर्द्धमानविजयराज्यसं-

25 वत्सरे विंशतितमे वर्त्तमाने चोळिकविषयं प्रविश्य कावेरीदक्षिणतटावस्थितो-रगपुरमधिवस-

26 ति विजयस्कन्धावारे वैशाखपौर्णमास्यां वर्त्तमाने[11] काप्यसगोत्रस्य ईश्वरषडंगविदः[12] पौत्राय

27 स्वामिचन्द्रशर्म्मणः पुत्राय कन्हशर्म्मणे [चेडू]लिग्रामे[13] गंगमहादेवीविज्ञापनया राजमाने-

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[1] Read °सात्कृत्वा; the तै of कृतै° looks like चे.

[2] Read लक्ष्मीं.

[3] Metre of verses 2-5: Āryā.

[4] कृ looks like कै.

[5] Read दक्षिण°.

[6] Read क्षिति°.

[7] Metre of verse 6: Vasantatilakā.

[8] The र्व्वा of सर्व्वा looks like र्वां.

[9] Read °पञ्चशतेषु.

[10] Read प्रवर्द्धमान°.

[11] This word is superfluous.

[12] Read °गोत्रस्येश्वर°.

[13] The first akshara may as well be read चे, and the second may be डू.

28 न पञ्चाशन्निवर्त्तनपरिमाणं क्षेत्रं ख[ण्डु]गवड्ड्सहितं दत्तं [।*] तद्ग्रामे च वत्ससगोत्रस्य

Third Plate.

29 महीसरस्वामिनः पौत्राय तातम्मस्वामिनः पुत्राय पादम्मस्वामिने राजमानेन पञ्चाश-

30 न्निवर्त्तनपरिमाणं क्षेत्रं दत्तं [।*] तद्ग्रामे कोत्रशर्म्मणे च पञ्चाशन्निवर्त्तनप-रिमाणं क्षेत्रं दत्तं

31 सलगेसहितं[1] स्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचंचलमवग-

32 च्छद्भिराचन्द्रार्कधरार्णवस्थितिसमकालं यशश्चिचीषुभिस्स्वदत्तिनिर्व्विशेषं परिपालनी-यमुक्तञ्च

33 भ[गव]ता वेदत्यासेन[2] व्यासेन [॥*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भू-

34 मिस्तस्य तस्य तदा फलं [॥ ७*] स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं [।*] दानं वा पालनं वे-

35 ति दानाच्छ्रेयोनुपालनं [॥ ८*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां [।*] षष्टिं वर्षसहस्रा-

36 णि विष्ठायां जायते क्रिमिः [॥ ९*] चालुक्यवंशजातस्य पल्लवान्वयनाशिनः [।*] सर्व्वानिवारिता-

37 ज्ञस्य शासनं शासनं द्विषां [॥ १०*] महासान्धिविग्रहिकशोजयसेनेन[3] लिखि-तमिदं शासनं [।*]

38 कुन्दस्वामिनि[4] एवास्य शासनस्य स्वामिनान्येस्ति[5] [॥*] ओं[6] नमो नमः[।*] नमस्सकलविदे [॥*]

TRANSLATION.

(Line 1.) Ōṁ. Hail!

[Verse 1 contains an invocation of the boar-incarnation of Vishṇu.]

(L. 2.) The great-grandson of the glorious **Pulakēśi-Vallabha-Mahārāja**, whose body was purified by bathing at the end of a horse-sacrifice, (*and*) who adorned the family of the glorious **Chalikyas**;[7]

---

[1] This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, सदागामिभिरस्मद्वंश्यै°.

[2] Read वेदव्यासेन.

[3] Read °श्रीजय°.

[4] Read °स्वामिन.

[5] Read probably स्वामिनाशनिः.

[6] Expressed by a symbol.

[7] The usual epithets of this family (ll. 2-6) are omitted in the translation.

(L. 6.) The grandson of the glorious **Kirtivarma-Pṛithivīvallabha-Mahārāja**, whose pure fame was established in the territories of hostile kings, such as **Vanavāsī**, which had been subdued by (*his*) valour;

(L. 8.) The dear son of **Satyāśraya-Śrīpṛithivīvallabha-Mahārājādhirāja-Paramēśvara**,[1] who acquired the surname of 'supreme lord' (*paramēśvara*) by defeating the glorious **Harshavardhana**, the lord of the whole northern country, who had encountered (*him*) in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named Chitrakaṇṭha and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings,[2] caused the burden of the whole kingdom to be governed by (*himself*) alone; (*and*) who, for the increase of (*his*) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brāhmaṇas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) **Anivārita-Vikramāditya**, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramēśvara*).

(L. 17.) Moreover:—

(V. 3.) Victory was achieved by the lord **Śrīvallabha**, who crushed the glory of **Narasiṁha**, who caused the power of **Mahēndra** to be dissolved, (*and*) who subdued **Īśvara** by polity;

(V. 4.) He who became the favourite of fortune (**Śrīvallabha**) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing (*her*) girdle: (*the city of*) **Kāñchī**, while (*he*) caused to be crushed the sprouts (*forming her couch*):[3] the **Pallava** (*kings*);

(V. 5.) He who, being fond of fighting (**Raṇarasika**) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (**Rājamalla**), (*because*) he has caused the destruction of the **Mahāmalla** family;

(V. 6.) The king who, defeating **Īśvara-Pōtarāja**, seized, like the girdle of the southern region, (*the city of*) **Kāñchī**, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This **Vikramāditya**-Satyāśraya-Śrīpṛithivīvallabha-Mahārājādhirāja-Paramēśvara, who has won by (*his*) valour the sovereignty of the whole circle of the earth, thus commands all people:—

(L. 23.) "Be it known to you (*that*), **when five hundred and ninety-six Śaka years had passed, while the twentieth year of (Our) reign** of growing victory **was current**, while (*Our*) victorious army, having entered the **Chōḷika** province (*vishaya*), was encamped in **Uragapura** which is situated on the southern bank of the **Kāvērī**, **on the full-moon tithi of Vaiśākha**, a field in the village of **[Cheḍū]lli**, measuring fifty *nivartanas* by the royal measure, together with a *khaṇ[ḍu]ga* of paddy (*vaḍlu*), was given by Us, at the request of **Gaṅga-Mahādēvī**, to Kanhaśarman, the son of Svāmichandaśarman (*and*) grandson of Īśvara-Shaḍaṅgavid of the Kāpya *gōtra*.

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[1] *I.e.* Pulakēśin II.

[2] *Viz.* the Chōḷa, Pāṇḍya and Kēraḷa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

[3] Compare *South-Ind. Inscr.* Vol. I. p. 28, verse 8, and Vol. II. p. 355, verse 17.

(L. 28.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Pâdammasvâmin, the son of Tâtammasvâmin (*and*) grandson of Mahisarasvâmin of the Vatsa *gôtra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konnaśarman, together with a *salage*[1] (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (*and*) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (*grant*) without distinction from their own gifts."

(L. 32.) And the holy Vyâsa, the arranger of the Vêdas, has spoken :—

[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the **Châlukya** family, who has destroyed the **Pallava** lineage, (*and*) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahâsândhivigrahika*), the glorious **Jayasêna**.[2]

(L. 38.) To **Kundasvâmin** alone the conveyance (*âjñapti*)[3] of this edict (*was entrusted*) by the king. Ôṁ. Obeisance, obeisance! Obeisance to the Omniscient!

No. 23.—NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

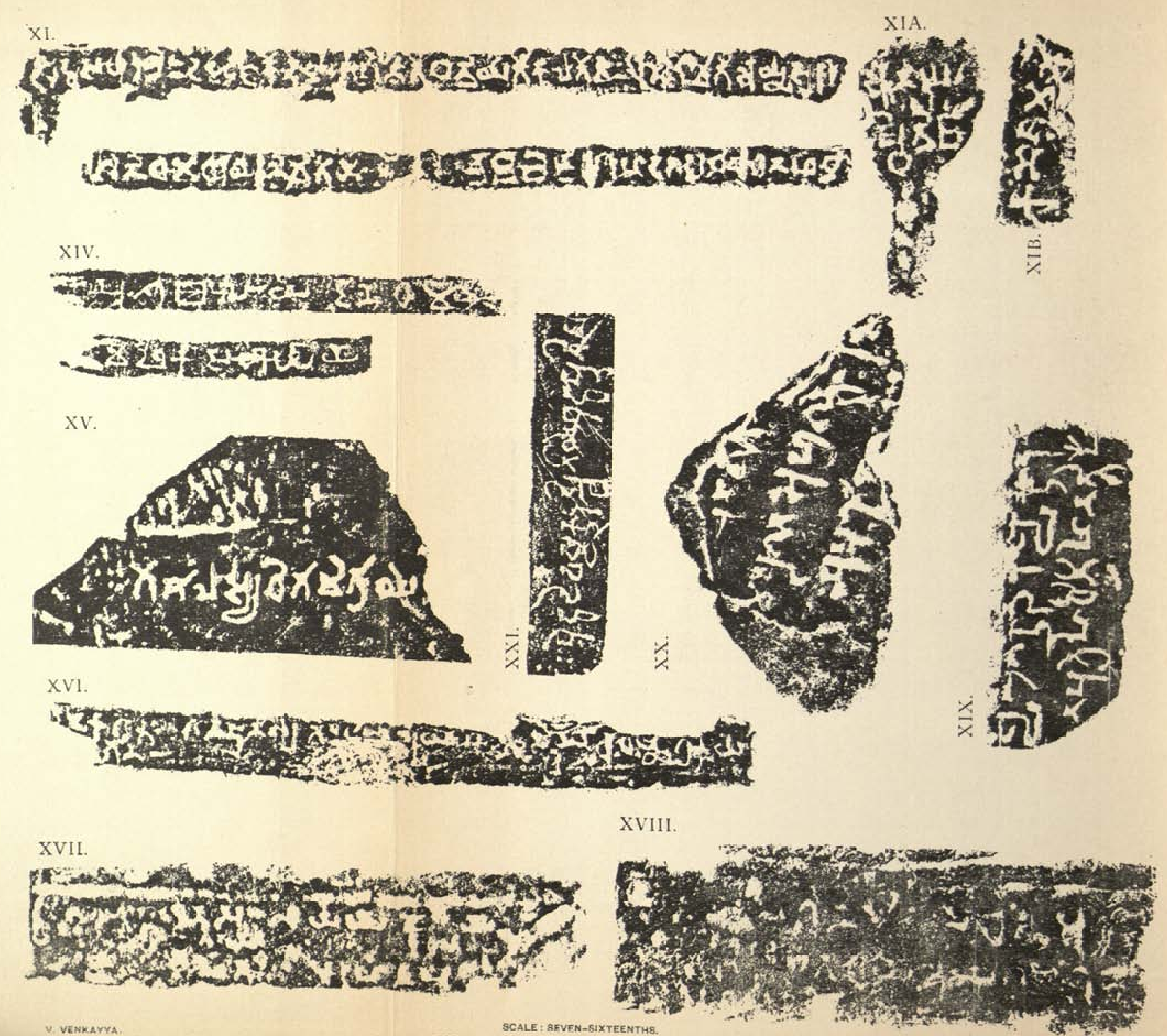
BY RAKHAL DAS BANERJI.

The following inscriptions were discovered in the Archæological Section of the **Lucknow Museum** during the winter of 1908. The existence of unpublished Brâhmî inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Râmnagar, an old fort in the Bareilly District. Two more are said to have been found at Mathurâ. I examined the Archæological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archæological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the **Scythian** period and were discovered by Dr. A. Führer, Ph.D., of the Archæological Survey. The collection also contains a large number of **Mathurâ**

[1] These four words are a subsequent addition; see above, p. 104, note 1. Compare Brown's *Telugu Dictionary*, s. v. *salaga*.

[2] This officer is probably identical with the Jayasêna who wrote another grant of Vikramâditya I., *Journ. Bombay Branch R. As. Soc.* Vol. XVI. p. 239.

[3] On this term see Dr. Fleet's remarks, above, Vol. VII. p. 183 ff.



V. VENKAYYA.

SCALE: SEVEN-SIXTEENTHS.
FROM IMPRESSIONS FURNISHED BY MR. R. D. BANERJI.

W. GRIGGS & SONS, LTD., PHOTO-LITH.



V. VENKAYYA.

SCALE: ONE-THIRD.
FROM IMPRESSIONS FURNISHED BY MR. R. D. BANERJI.

W. GRIGGS & SONS, LTD., PHOTO-LITH.

II.

V.

I.

IV.

VIII

VI.

III

IX.

VII.

III

X.

IX.

V. VENKAYYA.

SCALE 4.

FROM IMPRESSIONS FURNISHED ...

sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials :—

(1) Some of the sculptures collected by Growse and other local officers of the Mathurā District up to the year 1886.

(2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathurā during the years 1888-96.

(3) The sculptures discovered by Dr. Führer at Rāmnagar, the ancient Ahichchhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Rāmnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the *Taḥkhana* of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bühler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his *Mathura.*

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name **Pañchāla,** while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city **[Adhi]chchhattra.** The identity of **Rāmnagar** with Ahichchhattra seems to be certain.

The language of the inscriptions is corrupt **Sanskṛit.** I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, *viz.* that of the year 9 (Plate I.) and of the year 80 (Plate VIII.), show the deterioration of the Mathurā school of sculpture. The subject is the same in both cases, *viz.* a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathurā sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

I.—INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage."[1] It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rāmnagar, the ancient Ahichchhattra, in the Bareilly District. The Curator's Report for the month of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) . . . . Excavated from the old site of a large **Buddhist** temple at Ramnagar, Rohilkhand."[2] Dr. Führer most probably took the word *Pāṁchāliye* 'of Paṁchāla' in line 8 for a date. The alphabet belongs to the class which Bühler called **Kshatrapa characters.** They are older than what Messrs. Vogel and Lüders style Early Kushaṇa. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

[1] V. A. Smith's *Jaina Stupa*, pl. VIII.

[2] North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.

TEXT.

1 . . . . . . [Nama] bhaga[va] . .
2 . . . . bughara . .
3 . . . . [va*]rshē pratha[mē] . . . . .
4 . . . . [di*]vasē 10 1 . . . . . .
5 . . . . [Dhru ?]va-mitrasya pra[pautrēṇa*] . . . . .
6 . . . . sya pautrēṇa Śau . . . . . .
7 . . . . Bhargavī-putrēṇa . . . . . .
8 . . . . su Pāṁchālīyē . . . . . .
9 . . . . sthitēna hāti . . . . . .
10 . . . . kāyāṁ patitaḥ . . . . . .
11 . . . . itaḥ sthitē[na] . . . . . .

Remarks.

1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.

2. The palatal *śa* which occurs only once is archaic in form and the subscript *ya* which occurs twice (ll. 5 and 6) is tripartite. The cross-bar of the lingual *sha* in the third line does not touch the left vertical.

3. The secondary long *ī* is expressed by two vertical strokes slightly inclining to the proper left (ll. 7 and 8). The *ē* is expressed by the lengthening of the *mātrā* towards the proper right as in Maurya Brāhmī, but the *ā* is expressed differently by a slightly curved stroke to the proper left as in the Kushaṇa script. The secondary *au* occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.

4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.

5. Two uncommon forms of the letter *ta* occur in line 10. The place of the *mātrā* is occupied by a cube so common in the "**boxheaded**" **Gupta** and the **Chitravarṇa** alphabets.[1]

6. The *visarga*, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.

7. The *ya* when it occurs singly looks like the Kharōshṭhī syllable *me*.

8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.[2]

TRANSLATION.

"Adoration to the divine . . . . in the **first year** . . . . (*the month of*) . . . . the **eleventh day** . . . . by the son of a **Bhargavī** (*a mother of the Bhārgava gōtra*), the grandson of . . . . (*and*) the great-grandson of [**Dhru**]**vamitra** . . . . (*which*) stood at . . . . belonging to the country of the **Pañchālas** . . . . fallen in the . . . . kā . . . . which stood here."

[1] *Gupta Inscriptions*, p. 234, pl. XXXIII. and pp. 235-249, pl. XXXIV.—VI.
[2] Cunningham, *Coins of Ancient India*, pp. 81 to 84.

Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.

BACK.



W. GRIGGS & SONS, LTD., COLLOTYPE.

FRONT.



V. VENKAYYA.

II.—INSCRIPTION ON THE BASE OF A BÔDHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at **Mathurā**.[1] The language is corrupt **Sanskṛit** and the characters are neat and well incised. They belong to the early **Kushaṇa** period. The important point about this inscription is that it is a **Bōdhisattva** image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

TEXT.

. . . . **varshā māsē 2 divasē 6** a[syāṁ pūrvvāyāṁ] . . . . ṇēna Bōd[dh]isat[v]ō p[r]atis[th]āpitō mā[tā pitihi sa]hā . . . .

TRANSLATION.

. . . . "**the second month of the rainy season, the sixth day,** on that (*date specified as*) above . . . . a **Bōdhisattva** (*image*) was set up by . . . . ṇa together with (*his*) mother (*and*) father (*and*) . . . ."

The pedestal is one of the finest pieces of carving turned out by the Mathurā school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bōdhisattva images of Sārnāth and Śrāvastī has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the **Digambara** sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the *aśōka* blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt **Sanskṛit** common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushaṇa period. The epigraph is dated in the **year 9** of the **Kushaṇa era** and must probably be referred to the

[1] Growse's *Mathura* (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor **Kaṇishka.** Another record of the same date mentioning the name of Kaṇishka is already known,[1] though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named **Gahapalā** at the request of the venerable **Tarika.**

TEXT.[2]

1 Siddhaṁ **Saṁ 9 he 3 di 10 Gra[ha]m[i]trasya** dhitu **Śivaśirisya** vadhu **Ekradalasya**

2 **Koṭṭiyātō** gaṇātō [A]rya **Tar[i]ka[s]ya** kuṭu[ṁ]biniyē

3 **Ṭhaniyātō kulātō Vair[ā]tō [śākha]**tō [ni]va[r]tanā **Gahapalāyē** dati.

Remarks.

1. The first syllable of the word *Śivaśiri* may also be read as *Avaśiri.*

2. The word *Ekraḍalasya* may also be read *Ekradalasya.* The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.

3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter *sa* in the word *Tarikasya* can hardly be otherwise accounted for.

4. The word *śākhatō* has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.

5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

TRANSLATION.

"Success. In the **year 9, the third (month) of winter,** the **tenth day**; the gift of **Gahapalā,** the wife of **Ekraḍala,** the daughter-in-law of **Śivaśiri** and the daughter of **Grahamitra,** at the request of the venerable **Tarika** out of the **Koṭṭiya** *gaṇa,* the **Ṭhaniya** (*Sthāniya*) *kula* (*and*) the **Vaira** (*Vajrā*) **śākhā.**"

The inscription between the feet of the Jina consists of two short lines :—

1. Arya **[A]gha-**
2. **masya** śiśini

and seems to refer to the donor of the image. The form of the letter *ma* in the second line is unusual as it is more common in the inscriptions of the Gupta period.

TRANSLATION.

"The female disciple of the venerable **[A]ghama.**"

IV.—INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

[1] A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

[2] The lines of the inscription are transcribed here as they appear at first sight. But the word *kuṭuṁbiniy* is far removed from *Ekraḍalasya* with which it has to be taken. Again the word *nivartanā* is also similarly removed from *Tarikasya.* Perhaps the engraver intended that the inscription should be read in the following order :—(1) *Kuṭuṁbiniyē,* (2) *Gahapalāyē dati* is engraved in two lines immediately below *Ekraḍalasya* and may be read with it. Similarly (1) *Koṭṭiyātō gaṇātō* (2) *Ṭhaniyātō kulātō Vairātō* [*śākha*]*tō* written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) *Arya Tarikasya* (2) *nivartanā* engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

Jaina Image from Ramnagar, the year 12.



V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.

left arm of the image is missing. The Jina is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions standing (Plate II). The intervening space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short **Indo-Corinthian** pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far as I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the month of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (*sic*) of a statue of a Tirthaṁkara, inscribed Śaka-Saṁvat 10, excavated from the ancient site of a Digambara temple at Ramnagar in Rohilkhand."[1] It is possible that our image is referred to by these words of Dr. Führer.

TEXT.

1 **Sam 10 2 va 4 di 10 [1]** ētasya purvvāyāṁ **Koṭṭiyātō** [ga]ṇatō **Ba[ṁ]bhadāsi[yā]tō** kulātō **U[chēna]**-

2 garitō śākhātō gaṇi[s]ya Aryya **Puśi[lasya]** śiśini **Datila** . ti **Harinan[di]sya** bhaginiyē ni[var*]-

3 tanā sāvikānāṁ vaddha[ki]ninaṁ **Jinadāsi Rudradēva Dāttāgālā Rudradē[va]-sāmi[nā] Rud[ra]** . . . **[Gahami]tra** . . . . . .

4 **Kumāraśiri Vamadasi Hasti[sē]nā Grahaśiri Rud[r]adatā Jayadāsi Mit[r]aśiri**- . . . .

Remarks.

1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.

2. The *akshara* ki of *vaddha[ki]ninaṁ* seems to be corrected by the engraver himself from *ku*.

3. The word *Dāttāgālā* is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Bōdh Gayā now in the Indian Museum.[2]

TRANSLATION.

"In the **year 12**, the **4th (month)** of the rainy season, the **11th day**, on that (*date specified as*) above,— (*an image was set up*) by the (following) lay-hearers[3] (who belonged to the caste) of carpenters, (*viz.*) **Jinadāsi, Rudradēvā**,[4] **Rudradēva-sāmi** (*Rudradēvasvāmin*) of **Dāttāgāla, Rudra** . . . . **Gahamitra** (*Grahamitra*) . . . . **Kumāraśiri** (*Kumāraśrī*) **Vamadāsi** (*Brahmadāsi* or *Vāmādāsi*) **Hastisēnā, Grahaśiri** (*Grahaśrī*) **Rudradatā** (*Rudradattā*), **Jayadāsi, Mitraśiri** (*Mitraśrī*) . . . . . at the request of . . . . . the sister of **Datila** . . **Harinandi**, the female pupil of the venerable **Puśila** out of the **Koṭṭiya** *gaṇa*, **Bambhadāsiya** (*Brahmadāsīya*) *kula* and the **Uchēnagari** (*Uchchānagarī*) *śākhā*.

[1] N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

[2] J. A. S. B. Vol. XXXIII. p. 177, and Mitra, *Buddha Gaya*, p. 192.

[3] *Vaḍakino* (=*vaḍḍhakino*) occurs in one of the Sāñchi inscriptions (*ante*, Vol. II. p. 389) in the sense of 'carpenter.' *Vaḍhaī* in Hindi means 'carpenter.'

[4] It is also possible that the two names Jinadāsi and Rudradēvā have to be taken as one name Jinadāsi-Rudradēvā. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradēvā. The same may be the case with some of the other names in this inscription.

V.—INSCRIBED IMAGE OF SAMBHAVANÂTHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknow Museum without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknow Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nêminātha, Pārśvanātha and Mahāvīra have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (*chihna*) were assigned to the respective Jinas at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of **Rishabhanātha** from the Kaṅkālī Ṭīlā mound near Mathurā figured in Mr. V. A. Smith's *Jaina stupa* (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tīrthaṁkara is seated in the *dhyānamudrā* posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the **Triratna** symbol resting on a small wheel and supporting a larger one. Two conches are leaning against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.[1] A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

TEXT.

1 **Mahārājasya Huvakshasya** sa[ṁ]vachar[ē] 40 8 va 2 d[i] 10 7 ētasya puvāyaṁ **K[oṭṭi]yē** [gaṇē] **Bama[dā*]**

2 [si]yē k[u]lē **Pachanagariyē** śākāya **Dhujhavalas[ya]** śiśin[i]y[ē] **Dh[ujha]-[ś]iriy[ē]** nivatana

3 [Bu]dhukasya vadhuyē Śavatrana (?) pōtr[i]y[ē] Yaśāy[ē] dana **Sa[ṁ]bhavasya** proṭima pra-

4 ta(ti)stape(pi)ta.

TRANSLATION.

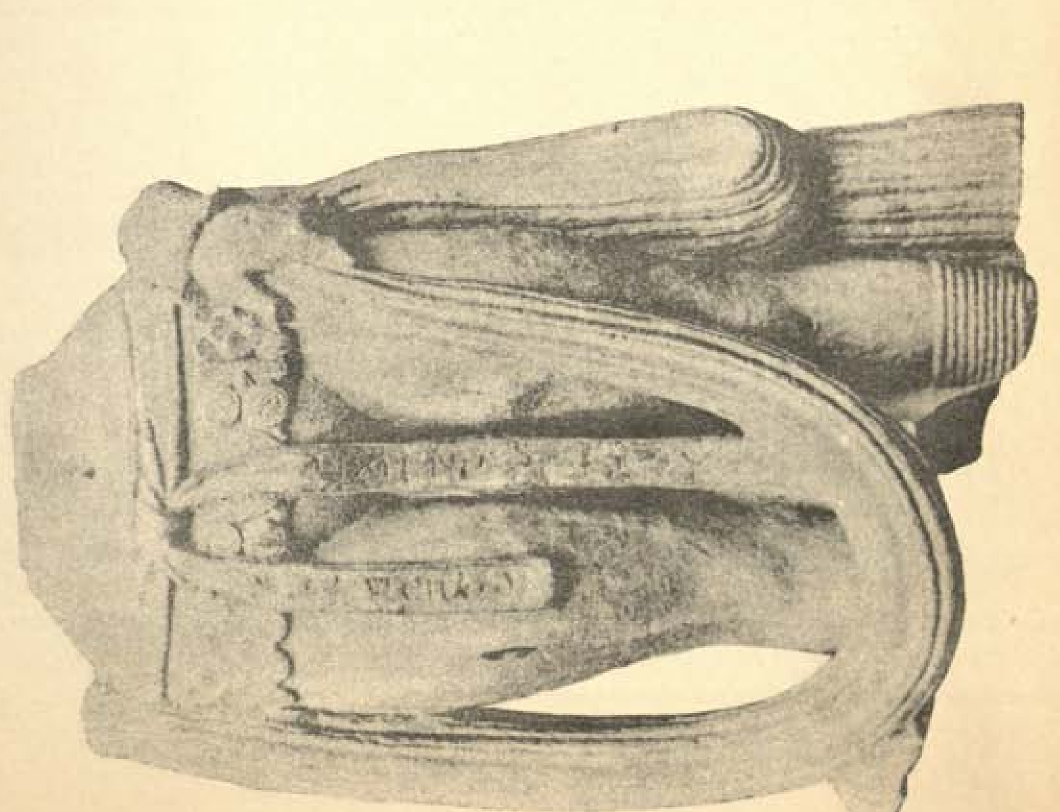
"In the **year 48**, the **2nd (month)** of the **rainy season**, the **17th day**, of the **Mahārāja Huvaksha**; on that (*date specified as*) above, an image of **Saṁbhava** was set up by **Yaśā**, the grand-daughter of **Śavatrana** (?) and the daughter-in-law of **Budhuka**, at the request of **Dhujhaśiri** (*Dhurjaśrī*), the female disciple of **Dhujhavala** (*Dhurjavala*) out of the **Koṭṭiya**-*gaṇa*, **Bama[dā]siya** (*Brahmadāsiya*) *kula* and **Pachanagari** (*Vajranagarī*) *śākhā*.

VI.—MATHURÂ BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the **Jamalpur** mounds[2] on the pedestal of an image, most probably of **Buddha**, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

[1] Above, Vol. II. p. 204, No. XX. and p. 321, pl. IV; Vol. IX. pp. 244-45.
[2] Growse's *Mathura*, 2nd edition, p. 107.

Image of Sambhavanatha, the year 48.



Inscribed Image from Mathura.

V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.

the first two lines are almost illegible. It records the erection of an image by a *bhikshu* named **Buddhavarman** during the reign of **Huvashka** in the **fifty-first year of the Kushaṇa** era in a temple built by the king himself (*Mahārāja Dēvaputra-vihārē*). This temple is most probably the same as that mentioned in a later inscription.* The characters of the subjoined inscription are very neatly incised.

TEXT.

1 **Mahārajasya Dēvaputrasya** [1] **Huvashkasya savatsarē**[2] **50 1 hamanta māsa 1 d[i]va[sa]** . . . [as]y[āṁ] pu[rvvā]yāṁ [bhi]kshunō **Buddhavarma[ṇaḥ]**[3] [Śakya ?] . . .

2 pratimā pratishṭāpit[ā] sarva-Buddhapūjartha[m][4] an[ā]na [dē]yadharma-parityāgēna[5] Upadhyāyasya **Sa[ṁ]ghadāsasya** [nirvāṇāvā]ptayē-stu [mā]tāp[ita] . . . .

3 Buddhavarmasya sarva-d[u]khōpaśam[ā]ya sarva-satva-hita-sukhārtha[ṁ] **[M]ahārāja Dē[vaputra-vi]hārē.**

TRANSLATION.

"In the **year 51**, the 1st month of winter, the . . . . day, on this (*date specified as*) above,—an image of Śākya[muni ?] . . . . (the gift) of the *bhikshu* **Buddhavarman**, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of **nirvāṇa** by the *Upadhyāya* **Saṁghadāsa**, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . . (*and*) for the welfare and happiness of all beings. In the **vihāra of the Mahārāja Dēvaputra.**"

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (*Jour. and Proc. A. S. B.* Vol. V. p. 243) should be corrected in accordance with the foregoing text and translation.

Remarks.

1. The king's name is undoubtedly spelt as *Huvashka*; *cf.* variants *Huvaksha, Hushka, Huksha*, etc.
2. There are no traces of the *anusvāra* on the stone.
3. The possessive case ending is expressed in two ways :—*varma*[*ṇaḥ*] and *-varmasya*. But it is to be noted that the *visarga* is not legible.
4. The final form of *ma* is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
5. This form occurs in another inscription of the same period (*J. B. B. R. A. S.* Vol. XX).

VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Scythian period, I was struck by the use of the word *haṇa*† in two dated inscriptions :—

(1) The inscription of the forty-fourth year of Huvishka‡ and (2) that of the eightieth year of Vāsudēva.§

* I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

† The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (*ante*, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

‡ *Ante*, Vol. I. p. 387, No. 9 and Plate.

§ *Ibid.* p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion :—

(1) The first syllable after the word *sava[tsa]re* has been read by Dr. Bühler as *pta* or the numerical symbol for 40. But it would be better to take it as a form of the letter *a* (*cf.* above, Vol. VIII. plate facing p. 176, i, f.).

(2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter *shṭa*. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter *shṭa* better than the facsimile issued with Vol. I. of this Journal.

(3) The third letter was taken by Dr. Bühler to be *ha* but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is *pa*. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive ;* *cf.* the *ha* of *Maharaja* in the same line.

The word *paṇa* occurs in two other Brāhmi inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (*ante*, Vol. II. p. 203, No. XVII), which is preceded by the word *paṇa* and the other in the year 52, to which is prefixed the word *deīpaṇa* (*ibid*, No. XVIII). In the present inscription we have got *ashṭapana*, which I have rendered by 'fifty-eight.' The word *paṇa* is apparently an abbreviation of the Pāli *paṇṇāsa* 'fifty.' In the inscription of the year 80, where the word *paṇa* also occurs, according to Dr. Bühler's text, it is a misreading for *hamata*, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows :—

1 Sdha[ṁ][1] Nama Śara[sa]tama **Maharajas[ya] Huvakshasya sa[ṁ]vasare ashṭapana gra[sya] masa 3 [da]visa**[2] 2 ē[ta]-

2 [syāṁ] p[u]rva[yāṁ] Pe (?) . . . . . gane(?) **Aryachēṭiyē**[3] kulē **Haritamāla-kaḍhi[yātō]** śā . . . . [vā]chakas[y]a **Hag[i]n[ā]dis[y]a** śi[sō]gana . . . . . . **Na(?)gasēnō(?)** danaṁ (?).

Remarks.

1. This word occurs in many other cognate inscriptions. There is a symbol preceding *na* of *nama* which I cannot explain.

2. Perhaps the word was pronounced *davisa* as is still the case in Bengal and Assam; read *divasa*.

3. There is an unexplained symbol after the *akshara yē*. Perhaps it is due to a crack in the stone.

TRANSLATION.

Success ! Adoration ! In the **year 58 of the most illustrious** (?) **great king Huvaksha, in the 3rd month of summer, on the 2nd day.** On that (*date specified as*) above, the gift of **Nagasēna** (?), the pupil of **Haginadi** (Bhaganandi ?) a preacher out of the . . . . *gana*, the **Arya-Chēṭiya** (*Ārya-Chēṭika*) *kula* (*and*) the **Haritamālakaḍha** (*Haritamālagaḍhī*) *śā*[*khā*].

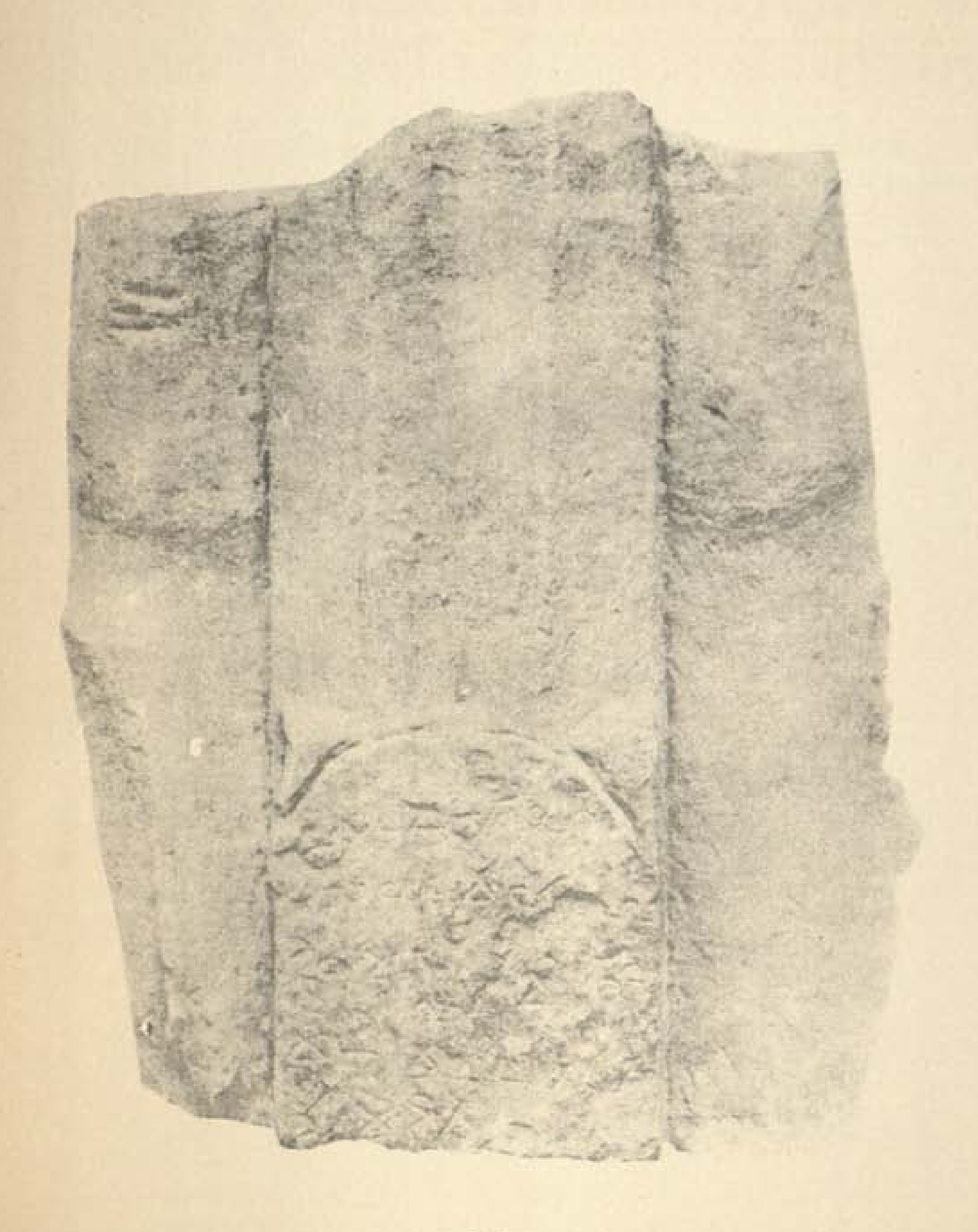
VIII.—INSCRIPTION ON A JAINA IMAGE FROM MATHURĀ, THE YEAR 71.

The discovery of this image was announced by Dr. Führer in his *Annual Progress Report* for the year 1890-91 (p. 17) and in his *Annual Report*† of the Provincial Museum for the

* *Ind. Ant.* 1908, p. 51.

† N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 233.

Jaina Image from Mathura, the year 71.



BACK.

V. VENKAYYA. W. GRIGGS & SONS, LTD., COLLOTYPE.

Jaina Image from Mathura, the year 71.



FRONT.

V. VENKAYYA.

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year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a **Digambara Jaina** image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathurā sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

TEXT.

1 **Sa[ṁ] 70 1 va 1 di 10 5**
2 e (?)taye puvayē ha-
3 ṭiya(?) Muṅaśimitā (?) ye (?)
4 **Minirava** sushōti dhitu
5 **H[ēmad]ēva** [saya] . . . .

Remarks.

1. The *anusvāra* is indistinct.

2. The vowel *e* is unlike any Brāhmī letter but resembles the Kharōshṭhī *va*.

3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.

4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter *śa* is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.

5. Of more interest is the form *sushōti* in the next line. The *ō* in *shō* is formed by the combination of *a* and *u* and the affix *ti* is quite new. It resembles to some extent the Bengali affix *ta* as in *māmāta*, "maternal uncle's son," *pisāta*, "son of a paternal aunt." The word probably is an *apabhraṁśa* of the Sanskṛit *svasrīyā* and the whole phrase most probably means "sister's daughter's daughter."

TRANSLATION.

"**In the year 71, the 1st (month) of the rainy season, the 15th day**; on that (*date specified as*) above, ... of Muṅaśimitā (?) . . . . the sister's daughter's daughter of **Minirava** . . . . of **Hēmadēva**.

IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his *Progress Report* for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a *Chaturmukha* or four-fold image of a Tīrthaṁkara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an **Indo-Persepolitan pilaster** in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The epigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the **Kushaṇa era**.

TEXT.

A. 1. **[Saṁ 70] 4 gra 1 di 5** Aya **Varanatō** gaṇa[tō] . . .

A. 2. [ku]latō **Vajanakaritō** śākha[tō] **Ayaśirik[ātō]** . .

B. 1. . . . . **nadhanasya** vāchakasya śiśiniyē **A[ryya]** . . ,

B. 2. . . . . sasa . . . .
. . . .

C. 1. **Gahavalāyē** paṇatidhariyē śiśiniyē **Aryadāsiyē** . . . .

C. 2. . . . .
. . . .

D. 1. . . [deva]sya kuṭu[ṁ]biniyē **Dharavalāyē** dati

D. 2. . . . . sa̍suyē . . . .
. . . .

Remark.

The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.

TRANSLATION.

(In the **year) [7]4**, the **1st (month) of summer, the 5th day** . . . . the gift of **Dharavalā**, the wife of . . . . dēva . . . . . [at the request of] . . . . **Aryadāsi** (*Aryadāsi*), the female pupil, who obeys the command of **Gahavalā** . . . . of . . . . sa . . . . the venerable . . . . female pupil of the preacher . . . . . . **nadhana** . . . . . . out of the venerable **Varaṇa** (Vāraṇa) *gaṇa*, the . . . . *kula*, the **Vajanakari** (*Vajranagarī*) *śākhā* (*and*) the **Ayaśirika** (*Āryaśrīka*) [*sambhōga*].

X.—INSCRIBED IMAGE FROM MATHURĀ, THE YEAR 80.

This image was discovered in the Kaṅkāli mound near Mathurā (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13).[1] This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word *haṇa* occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words *haṇa va 1* as read by Bühler are nothing but *hamava 1*, which probably stands for *hamata 1*.

TEXT.

1 Sdhi[2] **Maharajasya V[ā]sudēvasya Sa[ṁ] 80 hamava 1 di 10 2** ētasa purvvāyāṁ sā[va]ko [Sa][3] . .

2 dhita Sa[ṁ]ghanādhisa[4] (?) vadhuyē Balasya . . . . .

Remark.

The second letter of the word *hamava* is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brāhmī letter *ma*. It will be observed that the third letter resembles *va* but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

[1] Above, Vol. I. p. 392, No. XXIV.

[2] *Sdhi* most probably stands for *siddham* or *siddhi*.

[3] The name of the sāvaka begins with *Sa*. The second syllable is only partly legible and may be *go*, but it may also be *vo* or *so*.

[4] The *ā* mark is very distinct in the impression.

TRANSLATION.

"Success. In the **year 80**, the **1st (month)** of **winter**, the **12th** day, of the **Mahārāja Vāsudēva,**—on that (*date specified as*) above, the daughter of the lay hearer Sa . . . . , the daughter-in-law of **Saṁghanādhi** (*Saṁghanandin*) . . . . of **Bala** . . . . . "

XI.—INSCRIBED BAS-RELIEF FROM MATHURĀ, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sand-stone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is **Pārśvanātha**, the 23rd Tīrthaṁkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a **Nāga** king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.*

The inscription has already been published by Dr. Bühler† (No. 75 of Professor Lüders' List, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

TEXT.

1 S[i]ddha[ṁ] **Saṁ 90 9**[1] **gri 2 di 10 6**[2] **Koṭṭiyātō** gaṇatō **Ṭhaniyātō** kulātō **Vai[rā]-tō** śākhātō Aryya Sura [po] . . . .

2 [śi]śini **Dhama[śi]r[i]yē**[3] niv[a]rtanā . . . . . .[4] **Grahadatasya** dhi[tā] **Dhanahathi** . . . .

A. Anagha [Srē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].[5]

Remarks.

1. The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the *J. R. A. S.* 1905, p. 152.

2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; *cf.* above, Vol. I., p. 388, No XII.

3. The reading of the third syllable is certain though the cross-bar of *śa* is not distinct in the impression.‡

4. I have not been able to make out the *aksharas* preceding the word *grahadatasya*.

5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskṛit equivalents are given in Dr. Führer's *Annual Report* for 1890-1 (p. 3). The bas-relief has not been explained as yet.

* *Jaina Stupa*, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

† *Ante*, Vol. I. p. 392, No. XXII.

‡ [On the plate the reading appears to be *Dhāmadharayē*.—Ed.]

TRANSLATION.

"Success. In the **year 99**, the **2nd (month) of summer**, the **16th day**,—at the request of **Dhamaśiri** (*Dharmaśrī*), the female pupil of . . . . Aryya Sura (*Arya-Sura*) . . . . out of the **Koṭṭiya** *gaṇa*, the **Ṭhaniya** (*Sthānīya*) *kula* and the **Vaira** (*Vajrā*) *śākhā*."

"The sinless merchant **Vijā** (*Vidyā*)." "The ascetic **Kaṇa** (*Krishṇa*)."

XII.—INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathurā school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathurā.† The epigraph is of some interest, as it contains the word *sovaṇ[ika]* "goldsmith," which occurs only once in cognate inscriptions.‡ Unfortunately the word is not completely preserved. The vowel ū which is comparatively rare occurs in this record.

TEXT.

Gotiputrasa Ūtarasa sovaṇ[ika*] . . . .

TRANSLATION.

. . . . . of **Ūtara** (*Uttara*), the goldsmith, the son of Goti (*Gauptī*).

XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE.

This slab is plain but for the inscription. It is rectangular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to 3½ inches in height. The inscription has apparently suffered after its removal to the Museum, as the word *upathāpita* read by Dowson is no longer complete.

TEXT.

A.

. . . . . . ñavan[ē] Śrikaṇḍē[1] (?) stakē[2] [v]ihārē **Kakaṭikānaṁ** pachanaḥ[3] niyataka[4] . nāña (?) travastussi[5] saṁkkālayitavyaḥ Saṅghaprakitēhi vyavahārihi [u]pa[ṭha] . . . .

B.

1 **[Bu*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Saṅgharakshit[a]**
2 **Dharmmavarmma** Buddha . . su[khā] la . . . .

Remarks.

1. The word may be taken to be *kaṇṭhē* but a Śrāvasti inscription (above, Vol. VIII., p. 181) shows an identical form for *ṇḍa*.

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† Above, Vol. II. p. 198, No. 1.

‡ Above, Vol. I. p. 397, No. XXXV. and *Ind. Ant.* Vol. XXXIII. p. 150, No. 27.

§ J. R. A. S. (N. S.) Vol. V. p. 188, No. 28.

Inscribed Images of the Scythian Period.—Plate VI.



Base of a Ramnagar Tirthamkara Image,
the year 74.



Inscribed pavement Slabs.

W. GRIGGS & SONS, LTD., COLLOTYPE.

V. VENKAYYA.

2. The lower part of the letter *sta* is damaged. The word may be read as *svaka*.

3. The *visarga* is distinct but it may also be a punctuation mark.

4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an *e* mark, but possibly it is due to the mason's carelessness.

5. The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

XIV.—INSCRIBED IMAGE FROM MATHURĀ, THE GIFT OF PUŚABALĀ.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (*Jaina Stupa*, p. 56, plate XCIX) the sculpture was discovered in the Kaṅkālī mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

TEXT.

1 Puśabalāyē dānē[1] Dhama-
2 vaḍhakasa [bha]yāyē.

TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavaḍhaka (*Dharmavardhaka*)."

XV.—FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.[2] The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar sculpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other sculpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The only difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.[3] This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

TEXT.

Gōśālasya dhitā Mitrāyē [danam*].

[1] Read *dānam*.

[2] In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

[3] [How the chisel marks are explained by the mortise holes is not apparent.—Ed.]

TRANSLATION.

"[The gift] of **Mitrā**, the daughter of **Gōśāla**."

XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM RĀMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

TEXT.

1\. . . . . ṇaka gana (?) Dhanaṅyanasya ta . . . aya[yē] . . . [yē **A]dh[i]chchhatrakayē** . . . .

2\. [nivar*]tanā.

TRANSLATION.

" . . . . ṇaka gana (*gaṇa*) . . . of Dhanaṅyana . . . . the venerable . . . . . . of . . at the request of . . . . . . **[Adhi]chchhatra** . . . ."

XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brāhmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early **Kushaṇa** period.

TEXT.

1\. . . . . [Amogha]dattasya bharyāye Kō[ts]īyē

2\. . . . . [pratiṣṭhā]pita . . . Arahaṁta pu[jāyē].

TRANSLATION.

"[A tablet of homage] was set up by . . . . . . the wife of **[Amogha] datta**, ... in honour of (*all*) the **Arhats**."

XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURĀ.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.[1] The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archæological Survey, Northern Circle.

TEXT.

1\. . . . . **Dhanami[trā]yē** dhitu **[Ara]**

2\. . . . . vadhuyē āyāga[pa]ṭō [pa] . . . . . .

TRANSLATION.

" . . . . the daughter of **Dhanamitrā** . . . the daughter-in-law of . . . . a tablet of homage [was dedicated] . . . ."

[1] Above, Vol. II. pp. 311-313.

Jaina Image from Mathura, the year 80.



FRONT.

V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.

Jaina Image from Mathura, the year 80.



BACK.

V. VENKAYYA.

W. GRIGGS & SONS, LTD., COLLOTYPE.

XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, *viz.* *natti* and *pau[ttra]*.

TEXT.

1\. . . . . sya [v]rita **Ku[ṭu]kasya** ku[ṭu][ṁbini*] . . .

2\. . . na putrēhi dhitihi natti pau[ttrēhi*] . . . .

TRANSLATION.

" . . . . the wife of **Ku[ṭu]ka,** the chosen . . . . . . sons and daughters and grandsons (*i.e.* daughter's sons)[1] (*and*) grandsons (*i.e.* son's sons) . . . . . ."

XX.—INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, *viz.* by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

TEXT.

1\. . . . . tata . . . .

2\. . . . . m=ashṭaśata **CVIII gandhi** . . . . . .

3\. . . . . push[ṭa] . . . .

XXI.—INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

TEXT.

Buddhadēvasya kuṭumbiniyē Buddha pratim[ā] . .

Remarks.

1\. There is a superfluous *e* stroke over the first letter *bu*.

2\. The form of *va* is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of *na*, *ta* and *ya* are convincing proofs of the age of the inscription.

TRANSLATION.

"An image of **Buddha** (*was set up*) by . . . . the wife of **Buddhadēva** . . . ."

No. 24.— DATES OF CHOLA KINGS.

BY ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōṇam.[2]

1 Svasti śri [||*] Tiṅga-

2]=ērtaru . . . .

[1] [For the use of the word *naptṛi* in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

[2] No. 14 of the Madras Epigraphical collection for 1908.

54 . . . . kōv = Irājakēsariy-e[ṉa]-
55 lāgi . . . . Uḍaiyār śrī-Vijairā[j]ē-
56 ntradēvaṟ[ku] yāṇḍu 36 āvadu . . . .
57 . . . . ivv-āṭṭai Magara-nā[ya]ṟṟu
58 [a]para-paksha[ttu dvi]dhi(ti)y[aiya]m Budaṉ-kiḻamaiy[u]m peṟṟa Āyilē-
59 yattiṉ nāṉṟu.

"In the 36th year (*of the reign*) of the lord, the glorious **Vijairājēndradēva** (Vijaya-Rājēndradēva) . . . . . having been called king **Rājakēsarin,**— **on the day of Āślēshā**, which corresponded to a **Wednesday** and to the [second] *tithi* of the second fortnight of the month of **Makara** in this year."

The date is perfectly regular, and corresponds to **Wednesday, December 29, 1053 A.D.** On that day, which was the sixth solar day of Makara, at mean sunrise, the second *tithi* of the second fortnight of Pausha was current, and it lasted for 19 h. 12 m. Āślēshā was the *nakshatra* at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his *Annual Report* for 1907 Mr. Venkayya states his opinion (para. 56) that **Rājādhirāja I.** lived till A.D. 1057-58 with his younger brother **Rājēndradēva** as co-regent towards the close of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, *viz.* Kielhorn's No. 35 (above, Vol. VI, p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

B.—VIKRAMA-CHOLA.

162.— In the Uttaravēdīśvara temple at Kuttālam.[1]

1 Svasti śrī [||*] Pū-mālai puṉaindu . . . .
2 . . . . Tiribuvaṉachchakkara-
3 vattigaḷ śrī-Vikkirama-[Ś]ōḻadēvarku(varkku) yāṇḍu mūṉṟāvadu Ma-
4 gara-nāyaṟṟu apara-pakshattu śattamiyum Tiṅga[ṭ]-kaḻamaiyum peṟṟa [A]-tta-
5 [t*]tu nāḷ.

"In the third year (*of the reign*) of the **emperor of the three worlds, the glorious Vikrama-Chōḻadēva,**— on the day of **Hasta**, which corresponded to a **Monday** and to the seventh *tithi* of the second fortnight of the month of **Makara.**"

This date is irregular. Kielhorn has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh *tithi* of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh *tithi* the *nakshatras* were Chitrā and Svāti. The fifth *tithi*, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara. The *tithi* lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. *after* mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalguni.

It is possible that the seventh was wrongly quoted for the fifth *tithi*; but the date is doubtful in any case.[2]

[1] No. 401 of the Madras Epigraphical collection for 1907.

[2] Mr. Venkayya assures me that in the original the word *sattami* is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th *tithi* was quoted by mistake for the 5th.

163.— In the Uttaravēdiśvara temple at Kuttālam.[1]

1 T[i]r[i]buvaṇachchakkaravattiga[ḷ]
2 śri-Vi]kkirama-Sōḷadēvaṟku
3 yāṇḍu aiñjāvadu Śiṅga-ṇā(nā)-
4 [ya]ṟṟu pūrvva-pakshattu trayō[da*]-
5 śiyum Budaṉ-kiḻamaiyum peṟ-
6 [ṟa] Attattu nāḷ.

"**In the fifth year** (*of the reign*) **of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,** — on the day of **Hasta,** which corresponded to a **Wednesday** and to the thirteenth *tithi* of the first fortnight of the month of **Siṁha.**"

This date is irregular. Siṁha in the fifth year of Vikrama-Chōḷa fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Siṁha, the twelfth *tithi* of the bright fortnight of Bhādrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the *nakshatras* during those two *tithis* were Uttarāshāḍhā, Abhijit and Śravaṇa. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ārdrā, which corresponded to Monday, and with the eleventh *tithi* of the second fortnight of Śrāvaṇa in solar Siṁha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ārdrā cannot possibly fall under the *nakshatra* Hasta.

On the supposition that in the original the quoted *nakshatra* might have been *Aviṭṭattu* instead of *Attattu*, *i.e.* Dhanishṭhā instead of Hasta, the date still works out incorrectly. The thirteenth *tithi* of the first fortnight of Bhadrapada in solar Siṁha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the *nakshatra* Dhanishṭhā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishṭhā' was Friday.[2]

164.— In the Uttaravēdiśvara temple at Kuttālam.[3]

1 Sva[sti] śr[ī] [||*] Pū-mādu puṇara . . . .
2 . . . . Tiribuvaṇachchakkaravattiga[ḷ]
3 śrī-Vik]k[i]rama - Śōḷadēvarkku yāṇḍu āṟāvadu Śiṅ[ga-nāyaṟṟu apara]-
pakkattu [piradaśi]-
4 kamum[4] [Vi]yāḻa-kkiḻamaiyum=āṉa [Śa]d[aiya]ttu nāḷ.

"**In the sixth year** (*of the reign*) **of the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,**— on the day of **Śatabhishaj** (?), which was a **Thursday** and [the thirteenth *tithi* ?] of the [second] fortnight of the month of **Siṁha.**"

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chōḷa, and probably, almost certainly, to the month Siṁha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the *nakshatra* can only be guessed at from two unmutilated *aksharas*. These are "*-d . . ttu.*" The word which follows *pakkattu* is guessed to be *piradaśikam* from the final *akshara* '*-kam,*' and

[1] No. 490 of the Madras Epigraphical collection for 1907.

[2] Since the text was in print Mr. Venkayya has examined the original and found that *attattu* is quite clear. The date remains unsatisfactory. The day in Siṁha in the year in question which corresponds to the *nakshatra* Hasta is August 7th A.D. 1122. At sunrise on that day, the third *tithi* of the bright fortnight was current. But the week-day was Monday, not Wednesday.

[3] No. 489 of the Madras Epigraphical collection for 1907.

[4] The nearest approach to this word in Sanskṛit is *pradōshaka*, which denotes the evening of the thirteenth *tithi* in a lunar fortnight.

from this it has been assumed that the *tithi* in question was the thirteenth of the fortnight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chōḷa, in the month Siṁha, the thirteenth *tithi* of the first fortnight fell on a Monday and all the thirteenth *tithi* of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the *nakshatra*, to see what days corresponded with Śatabhishaj in that month of Siṁha. By the equal space system Śatabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirteenth day of Siṁha. On that Thursday the first *tithi* of the second fortnight began 4 minutes before mean sunrise and lasted all day.[1] By the system of Garga Śatabhishaj expired 3 h. 20 m., and by the Brahma-siddhānta 4 h. 24 m., after mean sunrise. There was no other Śatabhishaj in that month of Siṁha.

Now this day **Thursday, August 9th, A.D. 1123**, exactly fits the elements of the given date if in the original the word following "*pakkattu*" was not *piradaśika* (for *pradōshaka*) but some word implying the first *tithi* of the second fortnight.[2]

165.—In the Uttaravēdīśvara temple at Kuttālam.[3]

1 Svasti śrī [||*] Tiribuvaṇachchak-
2 karavattigaḷ śr[ī]-Vikkirama-Śō-
3 ḷadēvaṟku yāṇ[ḍu] eṭṭā[vadu Magara]-nāyaṟṟu pūrvva-pakshattu na-
4 vamiyum Śani-kkiḻa[mai]yum [p]eṟṟa [A]ṉuḻatti-nāḷ.

"In the **eighth year** (*of the reign*) of the **emperor of the three worlds, the glorious Vikrama-Chōḷadēva**,—on the day of **Anurādhā**, which corresponded to a **Saturday** and to the ninth *tithi* of the first fortnight of the month of **[Makara]**."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and *nakshatra*. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōḷa corresponding to the ninth *tithi* of the first fortnight in each month, and without success. The nearest approach was in the month Siṁha. The eighth *tithi* of the first lunar fortnight of Śrāvaṇa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of Siṁha, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth *tithi* began, *viz.* at about 7-15 P.M. on the Saturday. But according to the equal space system, the *nakshatra*, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēshṭhā; so that Anurādhā had expired 2 h. 11 m. before the ninth *tithi* began. Using the system of Garga the result is the same. By the Brahma-siddhānta the *nakshatra* Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth *tithi* of Makara fell on a Monday and Tuesday, with the *nakshatras* Bharaṇī and Kṛittikā.

The date cannot be depended upon.[4]

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[1] Except for 34 m. before mean sunrise on the Friday.

[2] Mr. Venkayya has kindly examined the original since this article was in print, and is inclined to think that the word following *pakkattu* may be *pira[pi]digam*, which may be meant for *piratipadigam*, i.e. *pratipat*, 'the first *tithi*.' I think therefore that the date given in the last paragraph may be accepted.

[3] No. 492 of the Madras Epigraphical collection for 1907.

[4] Mr. Venkayya tells me, since the above was in print, that no reading but *makara* is possible for the solar month. In that month, in the eighth year of Vikrama-Chōḷa, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth *tithi* of the *second* fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.

C.—KULOTTUNGA-CHOLA II. (?)

166.—In the Saumyanāthasvāmin temple at Nandalūr.[1]

1 [Sva]sti śr[ī] [‖*] Pū-mēvu-tirumagaḷ . . . .
2 . . . . kō Vīra-Rājakēsaripa[ṉmar=āṉa] Chakrava[rtti]ga[ḷ] śrī-Kulōttuṅga-Śōḷadēvaṟku yāṇḍu eṭṭāvadu
6 . . . . śrī-Kulōttu[ṅga]-Sōḷadēvaṟ[ku] yāṇḍu eṭṭāvadu Kumbha-nāyaṟṟu apara-pakshattu=chchaturddaśi[yum] Veḷḷi-kkiḻamai-yu[m*] Tiruvēṇa(vōṇa)mum=āṉa Śivarāttiri-nāḷ.

"In the **eighth year** (*of the reign*) of king **Vīra-Rājakēsarivarman** *alias* the **emperor, the glorious Kulōttuṅga-Chōḷadēva**,—on the day of **Śivarātri**, which was (a day of) **Śravaṇa**, a **Friday** and the fourteenth *tithi* of the second fortnight of the month of **Kumbha** in the eighth year (*of the reign*) of the glorious Kulōttuṅga-Chōḷadēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulōttuṅga-Chōḷa I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulōttuṅga-Chōḷa III.

For the reign of **Kulōttuṅga-Chōḷa II.**, whose accession-date has not yet been fixed, but who certainly succeeded **Vikrama-Chōḷa** and preceded **Rājarāja II.**, I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulōttuṅga-Chōḍa" is shown by the **Chellūr plates** (*Ind. Ant.* XIV. 55 ff.) to be identical with this Kulōttuṅga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

1. The Kumbha-*saṁkrānti* of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth *tithi* of the second fortnight of Māgha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-*saṁkrānti* occurred 5 h. 51 m. later. As to the *nakshatra* it was Śravaṇa at mean sunrise on the Friday and until 21 h. 30 m. later; Śravaṇa was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth *tithi* which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth *tithi* of the second fortnight, the Śivarātri festival and the Śravaṇa *nakshatra*, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial *saṁkrānti* did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may correspond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, *viz.* of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.

2. The Kumbha-*saṁkrānti* of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth *tithi* of the second fortnight of Māgha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

[1] No. 572 of the Madras Epigraphical collection for 1907.

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindu Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the *nakshatra*. The *nakshatra* Śravaṇa had expired 3 h. 9 m. *before* mean sunrise on that Friday,[1] and during the whole of Friday, including the Śivarātri moment of midnight, the *nakshatra* was Dhanishṭhā.

3. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth *tithi* of the second fortnight of Māgha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Śivarātri festival; and the occasion was especially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 P.M. and was current at midnight. The *nakshatra* Śravaṇa expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.

4. On the twenty-fourth day of Kumbha, Kaliyuga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth *tithi* of the second fortnight of Māgha, which was a Mahā-Śivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The *nakshatra* Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling *nakshatra* was Dhanishṭhā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the *nakshatra* had been quoted as Dhanishṭhā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulōttuṅga-Chōḷa II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, *viz.* **Friday, February 4th, A.D. 1144.** The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.[2]

D.—RAJADHIRAJA II. (?)

167.—In the Saumyanāthasvāmin temple at Nandalūr.[3]

1 Sva[sti] śrī [||*] Rājādhirājadēvarku yā[ṇḍu 1]2āvad-āna Hēmalambi-saṁvatsarattu Magara-nāyaṟṟu pū[rvva]-pakshattu [pra]thamaiyam(yum) Śani-kkiḻamaiyum peṟṟa Aviṭṭattu nāḷ.

"In the [1]2th year, which was the (cyclic) **year Hēmalamba,** (*of the reign*) of **Rājādhirājadēva,**—on the day of **Śravishṭhā,** which corresponded to a **Saturday** and to the first *tithi* of the first fortnight of the month of **Makara.**"

[1] This by the equal space system and Garga. By the Brahma-siddhānta, Śravaṇa expired 1 h. 42 m. before mean sunrise on the Friday.

[2] But see below, No. 190.

[3] No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājarāja-Chōḷa I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the *fifteenth* and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the *fifteenth* year[1] of Rājādhirāja II. corresponding to **Saturday, January 21st, A.D. 1178,** which was the 28th day of Makara. On that day, at mean sunrise, the first *tithi* of the first fortnight of Māgha was current, and the *nakshatra* was Śravishṭhā. The *tithi* ended 20 h. 28 m.; and the *nakshatra*, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōḷa III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words *kaḍal śūḻnda.*

E.—KULOTTUNGA-CHOLA III.

168.—In the Airāvatēśvara temple at Maruttuvakkuḍi.[2]

1 Sva[sti] śr[ī] : ௳ Puyal [vāyttu] . . . .
10 . . . . kō=Ppara-
11 kē[śariparu]mar=āṉa Tiri[bu]vaṉa[chcha]kkaravartti . . . .
[3]ḍa[ru]ḷiṉa
12 śrī]-Kulōttuṅga-[Ś]ō[ḷa]dēvarkku [iyā]ṇḍu patt[āvadu] Ka[ṟ]-
13 kaḍaga-nāyaṟṟu pūrva-paksha=ttuvādeśiyu[m*] [Śa]ṉi-kkiḻamai[yum] pe-
14 ṟṟa Mūlattu nāḷ.

"In the **tenth [year]** (*of the reign*) of **king Parakēsarivarman** *alias* **the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,** who was pleased to [take Madurai] —on the day of **Mūla,** which corresponded to a **[Saturday]** and to the twelfth *tithi* of the first fortnight of the month of **Karkaṭaka."**

The date corresponds to **Saturday, July 18th, A.D. 1187,** which was in the tenth year of Kulōttuṅga-Chōḷa III. On that day the twelfth *tithi* of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The *nakshatra* at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkaṭaka.

169.— In the Maṇikaṇṭhēśvara temple at Kāṇippākkam.[4]

1 Svasti śrī [॥*] Kulōttuṅga-Śōḷadēvaṟku [yāṇ]ḍu paṉṉiraṇḍāvadukku
Śagaraiyāṇḍu āyiratt-oru-nūṟṟ-iraṇḍil Uttarāyana-saṅkramatt=aṉṟu Tiṅgaḷ-kiḻamai-
yum Pūśamum peṟṟa nāḷ.

"In the **twelfth year,** (which corresponded) to the **Śaka year one thousand one hundred and two,** (*of the reign*) of **Kulōttuṅga-Chōḷadēva,**—on the **day of the Uttarāyaṇa-saṁkrānti,** the day which corresponded to (*the nakshatra*) **Pushya** and to a **Monday."**

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyaṇa-*saṁkrānti* fell in the twelfth year of the reign of Kulōttuṅga-Chōḷa III.

[1] [The second digit of the date is quite distinct in the original and cannot be read as 5.—Ed.]

[2] No. 393 of the Madras Epigraphical collection for 1907.

[3] The original is damaged here; restore *gaḷ Madurai koṇ*

[4] No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Śaka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulōttuṅga-Chōḷa III. the Uttarāyaṇa-*saṁkrānti* of Śaka 1112 occurred on **Monday, December 25th, A.D. 1189**, at 5 h. 55 m. after mean sunrise. The *nakshatra* at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean sunrise on that day.

170.— In the Śivayōganāthasvāmin temple at Tiruviśalūr.[1]

1 Svast[i śri]: ௳ T[i]ribuva[ṇa]chchakkara[va]tt[i] Madurai[y]um [P]āṇḍi[yaṉ] muḍi-tta[laiyu]ṅ=goṇḍaruḷiṉa śr[i]-Kulō[ttuṅga-Śōḷa]dēvarkku yāṇḍu pa[d]iṉ-ēḻāvadu Kumbha-nāya[ṟ]ṟu a[para-pa]kshattu pradamaiyum [Śaṉi]-

2 kkiḻamai [p]eṟṟa Aṉi[ḻat]tu [n]āḷ.

"In the **seventeenth year** (*of the reign*) of the **emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva**, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of **Anurādhā**, which corresponded to a [Saturday] and to the first *tithi* of the second fortnight of the month of **Kumbha**."

The regnal year of Kulōttuṅga-Chōḷa III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first *tithi* of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the *nakshatras* during that day were Maghā and Pūrva-Phalguni. On Saturday, a week later, *viz.* February 4th, the *nakshatra* was Anurādhā, and if for 'first' *tithi* we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.[2] It is possible that the date is genuine and incorrect only in giving the wrong *nakshatra*.[3]

It would be irregular for the seventeenth regnal year of Kulōttuṅga I. As for Kulōttuṅga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

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[1] No. 353 of the Madras Epigraphical collection for 1907.

[2] The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar month in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that month, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Māgha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, *viz.* on the 21st Kumbha or the 13th February, was Kielhorn's date No. 69, where the *nakshatra* was Uttara-Bhadrapadā. A date 16 days earlier than that could not have had Anurādhā for its *nakshatra*; so it is clear that the record is intrinsically wrong.

[3] [The reading is *pradamai*, 'first,' beyond all doubt.—Ed.]

171.— In the Saumyanāthasvāmin temple at Nandalūr.[1]

1 [S]vasti śri [||*] Kulōttuṅga-Śōḷadēvaṟk=i[yāṇ]ḍu 24āvnd(āvad)=āṇa Dundubhi-saṁvatsarattu Ṛishabha-nāyaṟ[ṟu] pūrvva-pakshattu tṛiti[yai]yu[m*] Veḷḷi-kkiḻa[m*][ai]-
2 yum peṟṟa Mṛigaśīsha[ttu](śirshattu) nāḷ.

"In the **24th year**, which was the **(cyclic) year Dundubhi**, (*of the reign*) of **Kulōttuṅga-Chōḷadēva**,—on the day of **Mṛigaśīrsha**, which corresponded to a **Friday** and to the third *tithi* of the first fortnight of the month of **Ṛishabha**."

This date is quite regular. The 24th year of Kulōttuṅga-Chōḷa III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-*saṁkrānti* on 24th March, A.D. 1202. On the second day of the solar month Vṛishabha, which corresponded to **Friday, April 26th A.D. 1202**, the third *tithi* of the first fortnight of *nija*-Vaiśākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the *nakshatra* Mṛigaśirsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

172.— In the Ōṁkārēśvara temple at Kuttālam.[2]

1 ௳ Svasti śri [||*] Puyal vā[y*][ttu][3] . . . . . . Tiribuvaṇachchakkaravatt[i]ga[ḷ Madu]r[ai]yum Īḻamum Pāṇḍi[yaṉ] mu[ḍi-t]talaiyuṅ=goṇḍaruḷiya [śri]-[Kulōttuṅga*]-Śōḷa[dē]va[ṟku] [yāṇ*]ḍu 2[5 ā]vadu M[ī]ṉa-nāya[ṟ]ṟu pūrvva-pakshattu pratha[mai]yu[m] Nā[yaṟṟu-k]k[i]ḻa[m]ai[yum] peṟ[ṟa Aśvati]-nāḷ.

"In the **2[5]th year** (*of the reign*) of the **emperor of the three worlds, the glorious [Kulōttuṅga]-Chōḷadēva**, who was pleased to take Madurai, Īḻam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of **[Aśvinī]**, which corresponded to a **[Sunday]** and to the first *tithi* of the first fortnight of the month of **Mīna**."

The date corresponds to **Sunday, March 15th, A.D. 1203**, which was the 22nd day of Mīna. On that day, at mean sunrise, the *tithi* was the first of the bright fortnight of Chaitra, though this *tithi* expired 1 h. 12 m. later. By all systems the *nakshatra* Aśvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulōttuṅga-Chōḷa III.

173.— In the Ōṁkārēśvara temple at Kuttālam.[4]

1 ௳ Hara: ௳ Svasti śri [||*] Puya[l] vāyttu . . . . . . Tir[i]buvaṇachchakkaravatt[i]gaḷ Madu[r]ai[y]um Īḻamum Pāṇḍiyaṉ muḍi-[tta]laiyuṅ=goṇḍaruḷiya śr[ī]-Kulōttuṅ[ga-Ś]ōḷadē[varkku y]āṇḍu 25āvadu Magara-[nāyaṟṟu] . . . -[pa]kshattu pañjamiyum Śaṉ[i]-kk[i]ḻa[m]ai[yu]m pe[ṟṟa] Uttirattu n[āḷ].

"In the **25th year** (*of the reign*) of the **emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva**, who was pleased to take Madurai, Īḻam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of **Uttara-Phalguni**, which corresponded to a **Saturday** and to the fifth *tithi* of the . . . . [5] fortnight of the month of **Makara**."

[1] No. 601 of the Madras Epigraphical collection for 1907.
[2] No. 482 of the same collection.
[3] The original is damaged here. Between *vā* of *vāyttu* and the next word there is space only for two *aksharas*.
[4] No. 479 of the Madras Epigraphical collection for 1907.
[5] The original is completely damaged. It is therefore impossible to say if the fortnight was the first (*pūrva*) or the second (*apara*).

The original inscription must have recorded the fifth *tithi* of the *second* fortnight. This *tithi*, in luni-solar Pausha, fell on **Saturday, 4th January, A.D. 1203**, which was the 10th day of Makara in the 25th year of Kulōttuṅga-Chōḷa III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the *nakshatra* was Uttara-Phalgunī, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth *tithi* of the *first* fortnight (of Māgha) fell on a Sunday and the *nakshatra* was Uttara-Bhadrapadā; so this was not the date in question.

174.—In the Ōṁkārēśvara temple at Kuttālam.[1]

1 Hara ஸ்ரீ Svasti śrī [||*] Puyal [v]āyttu . . . . . Tir[i]buvaṇachchakkaravattigaḷ [Ma]duraiyum Īḻamum Pāṇḍiyaṉ muḍi-ttalaiyuṅ=goṇḍaruḷi[ya] śrī-Kulōttuṅga-Śōḷadēvaṟku yāṇḍu 25[ā]vadu Mīna-nāyaṟṟu pūrvva-pakshattu pañjami-

2 yum Budaṉ-kiḻamaiyum peṟṟa Rōśaṇ[i]-nāḷ.

"In the **25th year** (*of the reign*) of the **emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva**, who was pleased to take Madurai, Īḻam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of **Rōhiṇī** which corresponded to a **Wednesday**, and to the fifth *tithi* of the first fortnight of the month of **Mīna**.

The date regularly corresponds to **Wednesday, March 19th, A.D. 1203**, which was the 25th day of Mīna, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Rōhiṇī by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

175.—In the Pañchanadēśvara temple at Māyavaram.[2]

1 ஸ்ரீ Sust[i](svasti) śr[ī] [||*] T[i]r[ibuvaṇach]chak[karava]tt[i]gaḷ
2 Maduraiyum Īḻamuṅ=Garuvūrum [Pā]ṇḍiya-
3 ṉ muḍi-ttalaiyuṅ=goṇḍaruḷ[i]ya [śrī-Ku]-
4 lōttuṅga-[Ś]ō[ḷad]ē[vaṟku y]āṇḍu
5 [i]rubattaiñjā[vadu Magara-n]āyaṟṟu pūr[va-
6 pa]kshattu śaduttaś[i]yum Tiṅggaṭ(tiṅgaṭ)-kiḻamai-
7 yum peṟṟa [Puṇarpūśa]ttu nāḷ.

"In the **twenty-fifth year** (*of the reign*) of the **emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva**, who was pleased to take Madurai, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of **[Punarvasu]** which corresponded to a **Monday** and to the fourteenth *tithi* of the first fortnight of the month of **[Makara]**."

This date would have been perfectly accurate if the fifteenth *tithi* of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made.[3] In the twenty-fifth year of Kulōttuṅga-Chōḷa III. this date corresponds to **Monday, December 30th, A.D. 1202**, which was the fifth day of Makara. On that day, the fifteenth *tithi* of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h. 23 m. later; the *nakshatra* being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8 h. 3 m. by the Brahma-siddhānta. The fourteenth *tithi* expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

[1] No. 484 of the Madras Epigraphical collection for 1907.

[2] No. 381 of the same collection.

[3] Dr. Kielhorn has noticed several similar instances of misquotation of *tithis* during this reign (see footnotes to his list in Vol. IX. p. 220).

the *nakshatra* Ardrā was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhānta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

176.—In the Pañchanadēśvara temple at Māyavaram.[1]

1 ||—Svasti śr[ī] [||*] [Tri]bhuvaṇachchakkaravar[t]-
2 tigaḷ Maduraiyum Īḻa[mu]ṅ=Ga-
3 [ruvūrum Pāṇ]ḍi[ya]ṉ [mu]ḍi-tta[lai]yu-
4 [ṅ]=goṇḍaruḷiya [śrī]-Kulōt[tu]-
5 ṅ[ga]-Śō[ḻa]dēvarkku yāṇḍu [25]-
6 vad[u] Magara-[n]ā[ya]ṟṟu p[ū]r[va-paksha]ttu śa[du]r-
7 [2][ttēśi] . . . .
8 Pu[ṇar]pūśa[t]tu [n]āḷ.

"In the **[25]th year** (*of the reign*) of **the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,** who was pleased to take Madurai, Īḻam (Ceylon), [Karuvūr] and the crowned head of the Pāṇḍya,—on the day of **Punarvasu** . . . . [fourteenth *tithi*] of the first fortnight of the month of **Makara.**"

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the *nakshatra* Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahma-siddhānta ; and then only for 31 m. before mean sunrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D. 1202, and that the *tithi* should have been entered as the *fifteenth*.

177.—In the Pañchanadēśvara temple at Māyavaram.[3]

1 ஸ்ரீ Su[sti](svasti) śr[ī] [||*] T[iri]b[u]vaṇaśakka[rava]tt[igaḷ Maduraiyum] Ī-
2 ḻamuṅ=Garuvū[ru*]m Pāṇḍiyaṉ muḍi-ttalaiyuṅ=[go]ṇḍa-
3 [ruḷiya śrī]-Kulōttuṅga-Śō[ḻadēva-
4 ṟku y]āṇḍu 25[va]du Maga[ra-nāyaṟṟu]=
5 ppūrva-pakshattu śadurt[teśiyum Tiṅga]-
6 ḷ-kiḻamaiyum peṟṟa P[u]ṇarpūśattu n-
7 āḷ.

"In the **25th year** (*of the reign*) of **the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,** who was pleased to take [Madurai], Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of **Punarvasu**, which corresponded to a **[Monday]** and to the fourteenth *tithi* of the first fortnight of the month of **Makara.**"

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

178.—In the Saumyanāthasvāmin temple at Nandalūr.[4]

1 Jayanti . . . . Maduraiyum Pāṇḍiyaṉ [muḍi]-ttalaiyuṅ=goṇḍaruḷ[i]ya T[i]r[ibuvaṇa]chchakravattigaḷ śrī-Ku[l]ōttuṅga-Śōḷadēva[r]k[u
2 yā]ṇḍu 3[1]āvad=āṇa Śuk[la]-saṁvatsa[ra]ttu apara-pakshattu [pra]thamai[yuṅ]=Jev[v]āy-kkiḻamaiyuñ=Jōdi[yu]m peṟṟa Śittirai-vishuviṉ pōdu.

[1] No. 383 of the Madras Epigraphical collection for 1907.
[2] Line 7 is very badly damaged and it is not possible to make out the week day.
[3] No. 380 of the Madras Epigraphical collection for 1907.
[4] No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year **Śukla**, (*of the reign*) of the glorious **Kulōttuṅga-Chōḷadēva, the emperor of the three worlds**, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of **the vernal equinox** (*Chaitra-vishuva*), which corresponded to (*the day of*) **Svāti**, to **a Tuesday** and to the first *tithi* of the second **fortnight**."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the **24th March, A.D. 1209**, was in the thirty-first year of Kulōttuṅga-Chōḷa III. That day was a **Tuesday**, and was the last day of the month Mīna. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first *tithi* of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The *nakshatra* Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the *tithi* current at mean sunrise of that day, and not the name of the *tithi* actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second *tithi* of the second fortnight was current. This adhesion to mean sunrise as fixing the *tithi* coupled with the day is strongly marked in Kielhorn's Chōḷa No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth *tithi* ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent *tithi*, in lieu of the 14th.

179.— In the Pañchanadēśvara temple at Māyavaram.[1]

1 —||| Svasti śrī [||*] Tiribuvaṇachcha[k]-
2 karavarttiga[l] Marudaiyum[2] Ī[ḻa-
3 muṅ]=Gar[u]v[ūru]m [Pāṇ]ḍi[ya]ṇ m[uḍi-
4 ttalaiyu]ṅ=go[ṇ]ḍaruḷ[i] v[ī]rar-[a]bhi[shē-
5 ka]mum vijaiyar-[a]bhishēkamu[m
6 pa]ṇṇi-aruḷi[ya T]ir[i]buvaṇa[vīradē]-
7 varkku yāṇḍu 33 Ishabha-n[āya]ṟṟu a-
8 [pa]ra-bha(pa)kshattu [da]śami[yum[3] T]iṅgaṭ-kiḻa[mai]yu[m
9 peṟṟa Ut]tiraṭṭād[i]-nā[ḷ].

"In the **33rd year** (*of the reign*) of the **emperor of the three worlds, Tribhuvanavīradēva**, who was pleased to take Madurai, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of **Uttara-Bhadrapadā**, which corresponded to a **Monday** and to the tenth *tithi* of the second fortnight of the month of **Ṛishabha.**"

The date corresponds to **Monday, May 9th, A.D. 1211**, which was the fifteenth day of the month Vṛishabha. On that day the tenth *tithi* of the second fortnight of Vaiśākha ended 14 h. 32 m. after mean sunrise; the *nakshatra* Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhānta 21 h. 42 m. after mean sunrise.

[1] No. 382 of the Madras Epigraphical collection for 1907.
[2] *Marudai* is a popular form of *Madurai*.
[3] The aksharas *yum* seem to be corrected by the engraver from *tiṅga*.

180.— In the Kailāsanātha temple at Ṛishiyūr.[1]

1 Tiribuvanachchakkara[va]ttigaḷ Ma[du]raiyum Īḻa[mu][m*] [Karuvū]rum Pāṇḍiyaṉ muḍi-ttalaiyum koṇḍu vīrar-abishēkamum vijaiyar-[a]bhishēkamum paṇṇ[i]yaruḷiṉa T[i]ribuvaṉavīradēvaṟku yāṇḍu mu[p]pattu-mūṉṟāvadu Mīṉa-ñāyaṟṟu apara-pakshattu trayōda[śi]yum [Ti]ṅgaḷ-k[i]ḻamaiyum peṟṟa Pūraṭṭādi-nāḷ.

"In the **thirty-third year** (*of the reign*) of the **emperor of the three worlds, Tribhuvanavīradēva**, who took Madurai, Īḻam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of **Pūrva-Bhadrapadā**, which corresponded to a **Monday** and to the thirteenth *tithi* of the second fortnight of the month of **Mīna.**"

The day corresponds to **Monday, March 14th, A.D. 1211,** which was the twentieth day of the month Mīna. On that day, the thirteenth *tithi* of the second fortnight of Phālguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the *nakshatra*, which was Pūrva-Bhadrapadā at mean sunrise, ended 18 h. 34 m. later; and by the Brahma-siddhānta the same *nakshatra* was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Śatabhishaj was current at mean sunrise, and Pūrva-Bhadrapadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the *nakshatra* was calculated by one of the first two systems, or that the calculators worked out the *nakshatra* ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 P.M. and 3-18 P.M., would have coincided with the thirteenth *tithi* of the second fortnight and with the *nakshatra* Pūrva-Bhadrapadā.

181.— In the Ōmkārēśvara temple at Kuttālam.[2]

1 ஸ்ரீ Hara : ஸ்ரீ Svasti śrī : [Pu]yal vāyttu . . . . . Tiribuvaṉachchakkara-[vattiga*]ḷ Maduraiy[u]m Īḻa[ma]m Pāṇḍiyaṉ muḍi-ttalaiyu[m] k[o]ṇḍaru[ḷ]iya śrī-Ku]lōt[tu]ṅga-Śōḻadē-

2 vaṟku yāṇḍu 35[ā]vadu Mīṉa-ñāyaṟṟu pūrvva-paksha[t]tu śadutthiyum Śevvāy-kkiḻa[m*]ai[yu*]m peṟṟa K[ā]tt[i]gai-[n]āḷ.

"In the **35th year** (*of the reign*) of the **emperor of the three worlds, the [glorious] Kulōttuṅga-Chōḻadēva**, who was pleased to take Madurai, Īḻam (Ceylon)[3] and the crowned head of the Pāṇḍya,— on the day of **Kṛittikā**, which corresponded to a **Tuesday** and to the fourth *tithi* of the first fortnight of the month of **Mīna.**

The *nakshatra* in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulōttuṅga-Chōḻa III., the fourth *tithi* of the first fortnight of Phālguna was current at mean sunrise of **Tuesday, 26th February, A.D. 1213,** and expired 8 h. 30 m. later. The day was the fifth of Mīna. At mean sunrise on that day the *nakshatra* Kṛittikā was not current by any system; but by that of Garga it began 6 h. 2 m. later, by the Brahma-siddhānta 5 h. 34 m. later, and by the equal space system 18 h. 10 m. later. Kṛittikā, therefore, coincided with the fourth *tithi* of the first fortnight during 2 h. 28 m. by Garga, and by the Brahma-siddhānta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth *tithi* was current. I am satisfied, however, that the date is correct, but that the *nakshatra*

[1] No. 476 of the Madras Epigraphical collection for 1907.

[2] No. 480 of the same collection.

[3] Karuvūr, which figures among the conquests of the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Krittikā when it should have been Bharaṇi. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in *nakshatras*.

F.—RAJARAJA III.

182.—In the Mayūranāthasvāmin temple at Māyavaram.[1]

1 [Sva]st[i] śr[ī] [||*] T[iru]buvaṇaśarkka[ra](chakra)va[tti]gaḷ śr[ī-[2]Rā]jarā-
2 jadēvaṟku [y]āṇḍu padi[ṉ]nālāvadu(padinālāvadu) Tulā-[n]āyaṟṟu
3 [ama]ra(apara)-pakshattu tṛi[ti]yaiyum [N]āyaṟṟu-kk[i]ḻamaiyu[m] peṟ[ṟa]
4 [U]rōh[i]ṇi-nāḷ.

"In the **fourteenth year** (*of the reign*) of the **emperor of the three worlds, the glorious Rājarājadēva,**— on the day of **Rōhiṇi,** which corresponded to a **Sunday** and to the third *tithi* of the second fortnight of the month of **Tulā.**"

This date regularly corresponds to **Sunday, October 7th, A.D. 1229,** and the tenth day of Tulā, in the fourteenth year of Rājarāja III. On that day, the third *tithi* of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the *nakshatra* which was current at that moment was Rōhiṇi by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

183.—In the Saumyanāthasvāmin temple at Nandalūr.[3]

1 Svasti śri [||*] Rājarājadēvaṟku yāṇḍu [22]-[4]
2 āvad=āṇa Hēmaḷambi-saṁvaṟśa(saṁvatsa)rattu=Kku-
3 [m]bha-nāyaṟṟu apara-pakshattu shashṭiyum Śaṇi-
4 kkiḻamaiyum peṟṟa Śōdi-nāḷ
13 . . . . . I-ddēvaṟku [2]4 āvad[u]
14 Vikāri-saṁvaṟśa(saṁvatsa)rattu=Ttulā-[ṉāya]-
15 ṟṟ=apara-pakshattu tṛitīyaiyun=Diṅgaṭ-
16 kiḻamaiyum peṟṟa Mṛigaśirshattu nā-
17 ḷ.

"In the **[22]nd year** (*of the reign*) of **Rājarājadēva,** which was the **(cyclic) year Hēmalamba,**—on the day of **Svāti** which corresponded to a **Saturday** and to the sixth *tithi* of the second fortnight of the month of **Kumbha** . . . . . on the day of **Mṛigaśirsha,** which corresponded to a **Monday** and to the third *tithi* of the second fortnight of the month of **Tulā** of the year **Vikārin** (*which corresponded to*) the **[2]4th (year)** of the same king."

The first of these dates corresponds to **Saturday, February 6th, A.D. 1238,** which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth *tithi* of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the *nakshatra* Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Viśākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rājarāja III.

[1] No. 372 of the Madras Epigraphical collection for 1907.

[2] The length of *rā* appears to be corrected by the engraver from *ku*.

[3] No. 596 of the Madras Epigraphical collection for 1907.

[4] In the *Annual Report* for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to **Monday, October 17th, A.D. 1239,** which was the twentieth day of Tulā, and was in the twenty-fourth year of Rājarāja III. At mean sunrise on that day, the third *tithi* of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the *nakshatra* Mṛigaśirsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The *nakshatra* at mean sunrise was by all systems Rōhiṇī. Still I have little doubt that the date is as above stated, although the *nakshatra* allotted to it is not very accurate.

184.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.[1]

1 Svast[i] śr[i] [||*] T[i]r[i]buvaṇachchakravattigaḷ śri-[I]rāśarāśadēva[r*]k[ku] yāṇḍu 27 āvadu Magara-nā[ya]ṟṟu pūrvva-pakshattu pañjamiyum Budaṉ-kiḻamaiyum peṟṟa Pū[śa]ttu nāḷ.

"In the **27th year** (*of the reign*) of **the emperor of the three worlds, the glorious Rājarājadēva,**—on the day of **Pushya,** which corresponded to a **Wednesday** and to the fifth *tithi* of the first fortnight of the month of **Makara.**"

The fifth *tithi* in question gives a totally wrong result in this date, but the *fifteenth* is in accord with the other details. If this mistake were made by the engravers, the date would correspond to **Wednesday, January 7th, A.D. 1243.** On that day, which was in the twenty-seventh year of Rājarāja III. and was the thirteenth day of Makara, the fifteenth *tithi* of the first fortnight of Pausha was current at mean sunrise and ended 19 h. 58 m. later. The *nakshatra*, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the fifteenth *tithi* in question. By the Brahma-siddhānta Pushya had begun 16 m. *before* sunrise.

There can be little doubt that the *tithi* should have been quoted as the *fifteenth* instead of the fifth.[2]

G.—RAJENDRA-CHOLA III.(?).

185.—In the Uttaravēdiśvara temple at Kuttālam.[3]

1 Hara ௳ Svasti śri [||*] Tiri[bu]vaṇachchakkaravattigaḷ śri-Rā[jē]ndira-[Śōḷa]dēvaṟ[ku yā]ṇḍu 15vadu Tulā-nāyaṟṟu pūrvva-pakshattu navamiyum Viyāḷa-kki[ḻamaiyum peṟṟa A][4]-

2 [vi]ṭṭattu nāḷ.

"In the **15th year** (*of the reign*) of **the emperor of the three worlds, the glorious Rā[jē]ndra-[Chōḷa]dēva,**—on the day of **[Śravishṭhā]**, which corresponded to a **Thursday** and to the ninth *tithi* of the first fortnight of the month of **Tulā.**"

This date might be accurate for the fifteenth year of Rājēndra-Chōḷa II., otherwise called Kulōttuṅga-Chōḷa I., and is certainly accurate for the fifteenth year of Rājēndra-Chōḷa III. In the former case most of the elements coincide, the date being Thursday, October 10th, A.D. 1084, at mean sunrise on which day the ninth *tithi* of the first fortnight of Kārttika was current, expiring 19 h. 29 m. later; but the *nakshatra* at mean sunrise was Śravaṇa, Śravishṭhā (or Dhanishṭhā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

[1] No. 291 of the Madras Epigraphical collection for 1907.

[2] [There is no doubt about the reading *pañjami*.—Ed.]

[3] No. 495 of the Madras Epigraphical collection for 1907.

[4] The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables *peṟṟa A*.

But for the fifteenth year of Rājēndra-Chōḷa III. all the elements of the date coincide. In that year on **Thursday, October 14th, A.D. 1260,** which was the seventeenth day of Tulā, the ninth *tithi* of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the *nakshatra* Śravishṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.[1]

The date is incorrect for the fifteenth year of Rājēndra-Chōḷa I. in respect of the week-day; and Rājēndradēva did not reign for fifteen years, so far as is yet known.

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Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulōttuṅga-Chōḍa II., whose accession-date has not yet been fixed.

KULOTTUNGA-CHODA II.

186.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.[2]

1 Svasti śrima[t*]-Tribhuvanachakravartti śrī-Kulōttuṁgga-[Chōḍa]dēvara divya-saṁvatsaraṁbu-
2 lu 12 śrāhi[3] Śaka-varushaṁbulu 1066n=ēṇḍi Pāluguṇa-bahula-tri(tṛi)[tī*]yyayu Sōmavāra[4]-
3 mu-nāṁḍu.

"Hail! In the **year 1066 of the Śaka years**, in the **12th of the prosperous years** (*of the reign*) of the glorious emperor of the three worlds, **śrī-Kulōttuṅga-Chōḍadēva,—on a Monday** (which was) the third *tithi* of the dark (fortnight of) **Phālguna.**"

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On **Monday, February 12th, A.D. 1145,** which corresponds to the Śaka year 1066, expired, at mean sunrise, the 3rd *tithi* of the dark fortnight of Phālguna was current. It expired 4 h. 24 m. later.

187.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.[5]

1 Svasti śrīma[t*]-Tribhuvanachakra[va][rti śrī-Kulō*]ttuṁgga-Chōḍadēvara vijaya-rā-
2 jya-saṁvatsaramulu 16gu śrāhi Śaka-varushaṁbulu 1071n=ēṁṭi Chaitra-
3 śuddha-paṁchādaśiyu Śukravāramu-nāṁḍu.

"Hail! In the **year 1071 of the Śaka years**, which corresponded to the **16th of the years** of the victorious reign of the glorious emperor of the three worlds, **śrī-Kulōttuṅga-Chōḍadēva,—on a Friday** (which was) the fifteenth *tithi* of the bright (fortnight of) **Chaitra.**"

The date is correct. Chaitra in Śaka 1071 expired fell in A.D. 1149. On **Friday, March 25th, A.D. 1149,** the 15th *tithi* of the first fortnight of Chaitra was current, expiring 23 h. 53 m. after mean sunrise.

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[1] [On palæographical grounds the inscription must be one of Rājēndra-Choḷa III., and this removes all doubts as to the correctness of the date, *viz.* October 14, A.D. 1260.—Ed.]

[2] No. 174 of the Madras Epigraphical collection for 1897.

[3] For an explanation of this term, see *Ind. Ant.* Vol. XXV. p. 236.

[4] The syllable *ma* is added below the line.

[5] No. 173 of the Madras Epigraphical collection for 1897.

188.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.[1]

1 [Sva]sti śrima[t*]-Tribhuvanachakrava[r]tti śrī-Kulōttuṁga-Chōḍadēvara divya-[saṁva]tsaraṁ[bu]-
2 lu 4 gu śrāhi Sa(śa)ka-va[ru]shaṁbulu 1058gun=ēṇḍi Siṁha-māsamuna śukla-paksham[u]-
3 na paṁchamiy[u] Maṁgaḷavāramuna.

"Hail! In the **year 1058 of the Śaka years**, which corresponded to the **4th of the prosperous years** (*of the reign*) of the **glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva**,—on a **Tuesday** (which was) the fifth *tithi* of the bright fortnight of the month of **Siṁha**."

This date is also correct. On **Tuesday, August 4th, A.D. 1136**, which corresponded to Śaka 1058 expired, the 5th *tithi* of the bright fortnight of Bhādrapada was current, the day being the 9th of the month Siṁha. This *tithi* expired 9 h. 22 m. after mean sunrise on that day.

189.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.[2]

1 [Svasti śrimat-Tribhuvana]chakravartti śrī-Kulōttuṁgga-Chōḍadē-
2 [va]ra divya-saṁvatsaramulu 11 śrāhi Śaka-varu-
3 shaṁbulu 1065u=ēṇṭi Āshāḍa(ḍha)-māsamuna a-
4 māvāsyayu Budhavāramu Vye(vya)tipāta-nimi-
5 tyamuna.

"Hail! In the **year 1065 of the Śaka years, in the 11th of the prosperous years** (*of the reign*) of the **[glorious] emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva**,— on the occasion of a **Vyatipāta** (*which occurred on*) a **Wednesday** and the new-moon *tithi* of the month of **Āshāḍha**."

The day in question was **Wednesday, July 14th, A.D. 1143.** On this day at mean sunrise the 15th *tithi* of the dark half of Āshāḍha was current, the exact moment of the new-moon being 4 h. 2 m. later. The *yōga* Vyatipāta began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

190.—In the Bhāvanārāyaṇasvāmin temple at Bāpaṭla.[3]

1 Svasti śrī [||*] Tri[bhu]vanachakravartti śrī-Kulōttuṁga-Chōḍadēva[ra saṁvatsarambu ?]-
2 lu [10]ya[vu] śrāhi Sa(śa)ka-varushaṁbulu 1064gun=ēṁṭi Duṁ[du]bhi-[sa]ṁvatsara-
3 [muna] Āshāḍa(ḍha)-śukla-ēkāda[śi]yu Maṁgaḷa[vāramu-nāṁ]ḍu.

"Hail! Prosperity! In the **year 1064 of the Śaka years**, which corresponded to the **[10]th of the years** (*of the reign*) of the **emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva** and to the **(cyclic) year Dundubhi**,—on a **Tuesday**, the eleventh *tithi* of the bright (fortnight of) **Āshāḍha**."

I find this date unsatisfactory. Śaka 1064 expired was the cyclic year Dundubhi, and the date ought to fall in June or July A.D. 1142 according as the Āshāḍha in question was the *adhika* or *nija* Āshāḍha, for that month was intercalary in that year. The 11th *tithi* of the bright fortnight of *adhika* Āshāḍha fell in that year on a Saturday. The same *tithi* of *nija*

[1] No. 183 of the Madras Epigraphical collection for 1897.
[2] No. 180 of the same collection.
[3] No. 223 of the same collection.

Āshāḍha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th *tithi* of the dark fortnight in both months, finding the week-days Sunday in *adhika* Āshāḍha and Monday in *nija* Āshāḍha. In the latter case, the 11th *tithi* of the dark fortnight had expired 3 h. 45 m. *before* mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the **date of the accession of Kulōttuṅga-Chōḍa II. lies between March 26th and July 14th, A.D. 1133.**

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, *viz.* Friday, February 4th, A.D. 1144, I now think that the *second* of my results is the true one, namely, **Friday, February 7th, A.D. 1141.** Its defect lay in the fact that the quoted *nakshatra*, Śravaṇa, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishṭhā being the correct *nakshatra*. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the *nakshatra*. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulōttuṅga-Chōḷa II.

It follows that March 24th, A.D. 1143, the date of the **Chellūr plates** (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9—10) fell in this king's tenth year.

No. 25.—DATES OF PANDYA KINGS.

By ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

A.—MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēśvaramuḍaiyār temple at Kallaḍakuṟichchi.[1]

1 . . . . . śrī-kō Māṟapaṇmar=āṉa Tiri[bu]vaṇaśakkaravadigaḷ[2] śrī-Śōṇāḍu-koṇḍaruḷiya śrī-Śundara-P[ā]ṇḍiyadēvaṟk=[i]yāṇḍu 20[bad]āvadin
2 edirām=āṇḍu Kumba-ñāyiṟṟu pūrvva-pakshattu āṟān=diyadi[yu]m Viyāḻa-kkiḻamaiyum p[e]ṟṟa Śadaiyattu nāḷ.

"In the year opposite the 20th year (*of the reign*) of the glorious king **Māṟavarman** *alias* **the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,** who was pleased to take the prosperous Chōḷa country,—on the day of **Śatabhishaj,** which corresponded to a **Thursday** and to the sixth solar day of the first fortnight of the month of **Kumbha.**"

This inscription proves that the Pāṇḍya king Māṟavarman Sundara-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevelly.[3] The present inscription, in a temple in the Tinnevelly District, bears a date corresponding to **January 29th, 1237 A.D., Thursday.**

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[1] No. 96 of the Madras Epigraphical collection for 1907.

[2] Read ° *cattigaḷ*.

[3] Two inscriptions at Kallaḍakuṟichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and *Annual Report* for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the *nakshatra* Śatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Śatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of *nakshatras* was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

B.—JATAVARMAN VIRA-PANDYA.

69.—In the Muchukundēśvara temple at Koḍumbāḷūr.[1]

1 [2]Kē-Chchaḍ[ai]ya[paṉma] . . . .
4 . . . .[3] śri-[Vīra]-Pāṇḍiyadēva[ṟ]ku yā[ṇ]ḍu 1[7]vadu Siṁha-nā-
5 [yaṟ*][ṟu] pūrvva-pakshattu [Viyāḻa ?]-kk[i]ḻamai[yu]m daśam[i]yum pe[ṟṟa] Mūlattu [n]āḷ.

"In the 1[7]th year (*of the reign*) of king Jaṭāvarman . . . . the glorious [Vīra]-Pāṇḍyadēva,—on the day of Mūla, which corresponded to the tenth *tithi* and to a [Thursday] of the first fortnight of the month of Siṁha."

This date is precisely correct for the Vīra-Pāṇḍya, of whom two inscriptions, *viz.* in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th *tithi* of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Siṁha, which corresponded to **Thursday, 8th August, A.D. 1269.** On that day the *nakshatra* was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēshṭhā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his *Annual Report* for 1907-8, para. 45, that the Vīra-Pāṇḍya who immediately preceded Māṟavarman Kulaśēkhara I. was the same as this Jaṭāvarman Vīra-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaṭāvarman Vīra-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭāvarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māṟavarman Kulaśēkhara I.'s accession in June 1268.

[1] No. 131 of the Madras Epigraphical collection for 1907.

[2] Read *Kō-*.

[3] [The king claims to have conquered Koṅgaṇam, to have taken the river Kāvēri and to have performed the anointment of heroes and the anointment of victors at Puliyūr, *i.e.* Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my *Annual Report* for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

C.—MARAVARMAN KULASEKHARA I.

70.—In the Rājasiṁhēśvara temple at Śiṉṉamaṉūr.[1]

1 Svasti śrī [||*] Kō Māṟapaṉmar=ā[ṉa Tribhuva]ṉaśakravatt[i]gaḷ emmaṇḍalamuṅ=goṇḍaruḷiya śrī-Kulai(la)śēgaradēvaṟku yāṇḍu[2] [3 va]du[3] Rishabha-nāyaṟṟu pūrvva-pakshattu [cha]tutthi[yu]m Viyāḷa-kkiḻamaiyum peṟṟa Pū(pu)ṉarpūśattu nāḷ.

"In the **3rd [or 30th] year** (*of the reign*) of **king Māṟavarman** *alias* **the emperor of the three worlds, the glorious Kulaśēkharadēva**, who was pleased to take every country,—on the day of **Punarvasu** which corresponded to a **Thursday** and to the fourth *tithi* of the first fortnight of the month of **Rishabha.**"

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th *tithi* of the first fortnight of luni-solar Jyaishṭha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vṛishabha, which corresponded to **Thursday, May 14th, A.D. 1271.** On that day the *nakshatra* Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhānta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th *tithi* of the first fortnight of luni-solar Jyaishṭha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vṛishabha, which corresponded to **Thursday, 15th May, A.D. 1298.** On that day the *nakshatra* Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhānta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Māṟavarman Kulaśēkhara II.

71.—In the Śiva temple at Pūvālaikkuḍi.[4]

1 Svast[i] śrī [||*] Kō Māṟapaṉma-
2 r=āṉa Tribhuvaṉachchakkarava-
3 ttigaḷ emmaṇḍalamuṅ=
4 goṇḍaruḷiya śrī-Kulaśē-
5 garadēvaṟkku yāṇḍu 16āvadu[5]
6 Vṛi[śchi]ka[6]-nāyaṟṟu=ppū[r]vva-paksha-
7 ttu [pañja]m[iyum Bu]da[ṉ]-k[i]ḻamaiyum
8 peṟṟa Irē[va]d[i]-nāḷ.

"In the **16th year** (*of the reign*) of **king Māṟavarman** *alias* **the emperor of the three worlds, the glorious Kulaśēkharadēva**, who was pleased to take every country,—on the day of **Rēvati**, which corresponded to a **Wednesday** and to the fifth *tithi* of the first fortnight of the month of **Vṛiśchika.**"

[1] No. 428 of the Madras Epigraphical collection for 1907.
[2] The word *yāṇḍu* is denoted by an abbreviation.
[3] The original is damaged here. The reading may also be [30]*du*.
[4] No. 149 of the Madras Epigraphical collection for 1907.
[5] The word *āvadu* is denoted by a flourish added to the figure 16.
[6] The akshara *śchi* seems to be corrected from *śika*.

This date is irregular. The month Vṛiśchika in the 16th year of Māṛavarman Kulaśēkhara I. falls in October and November 1283. In that month the fifth *tithi* of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vṛiśchika, and the *nakshatras* during that day were a large part of Dhanishṭhā and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vṛiśchika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the *nakshatra* during that period being Śravaṇa by all systems.

The date is also irregular for the 16th year of the reign of Māṛavarman Kulaśēkhara II., in which the fifth *tithi* of the first fortnight of Vṛiśchika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the *nakshatras* during that period by all systems being Śravaṇa and Dhanishṭhā.

72.— In the Nāgēśvaramuḍaiyār temple at Kallaḍakuṛichchi.[1]

1 Svasti śr[i] [||*] Kō Mā[ṛa]paṉmmar[2]=āṉa T[i]rubūṉa(buvana)chchakkara-
2 vatt[i]gaḷ emmaṇḍalamu[m[3] k]oṇḍaruḷiya śrī-Kula-
3 śēgaradē[va*]ṛkku [yā]ṇḍu 33 vadu Miduṉa-nāyaṛṛu 12-
4 n=diya[di]yum amāvāsya[yu]m peṛṛa Mṛigaś[i]rshattu nāḷ.

"In the 33rd year (*of the reign*) of king Māṛavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadē[va], who was pleased to take every country,—on the day of Mṛigaśirsha which corresponded to the new moon *tithi* and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. **June 7th, A.D. 1301, Wednesday,** was the twelfth solar day of Mithuna; and on that day the new-moon *tithi*, or *amāvāsyā*, of the luni-solar month Jyaishṭha was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The *nakshatra* Mṛigaśiras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1301 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

73.—In the Rājasiṁhēśvara temple at Śiṉṉamaṉūr.[4]

1 Svasti śri [||*] . . . . . . śrī-kō Māṛapaṉmar=āṉa Tiribuvaṉachchakkara-
vakti(tti)ga-
2 | ye(e)mmaṇḍa[lamuṅ]=goṇḍaruḷiya śrī-Kulajē(śē)garadēvaṛku yāṇḍu[5] 41vadu
Āṉi[6]-māda[m*] 14tēdi[7] pūrvva-pakshattu prathamaiyum Puṉar-
3 pūśamum peṛṛa Tiṅgaḷ-kiḻamai-nāḷ.

"In the 41st year (*of the reign*) of the glorious king Māṛavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva, who was pleased to take every

[1] No. 98 of the Madras Epigraphical collection for 1907.
[2] Read *varmar=*.
[3] The sign for medial *i* is added at the left top of the letter *m*.
[4] No. 431 of the Madras Epigraphical collection for 1907.
[5] The word *yāṇḍu* is denoted by an abbreviation.
[6] The akshara *ṉi* is corrected from some other letter.
[7] The word *tēdi* is denoted by two symbols.

country, —on a **Monday** which corresponded to (*the day of*) **Punarvasu**, the first *tithi* of the first fortnight (and) to the 14th solar day of the month of Āṇi."

This is the latest date yet found of this king. The date is regular for **Monday, 9th June, A.D. 1309,** and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of Āṇi (or Mithuna) and a Monday, the first *tithi* of the bright fortnight of luni-solar Āshāḍha ended 14 h. 14 m. after sunrise. The *nakshatra* Punarvasu by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of Garga and by the Brahma-siddhânta it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period **June 10th to June 27th, 1268 A.D.**

D.— JATAVARMAN SUNDARA-PANDYA II.

74.— In the Saumyanāthasvāmin temple at Nandalūr.[1]

1 Svasti śrī [||*] . . . . . . Kō=Chchaḍavarmmar=āṇa Tri[bhu]vaṇachchakka[ra]va[r]ttigaḷ śrī-Sundara-Pāṇḍyadēvaṟku yāṇ[ḍu] 10āvadu Vyaya-samvaṟsarattu[2]=[T]tulā-nāyaṟṟu=ppūrvva-pakshattu dvā-
2 daśiyum Tiṅgaṭ-kk[i]ḻamai peṟṟa Śadayattu nāḷ.

"In the **10th year** (*of the reign*) of **king Jaṭāvarman** *alias* **the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,**—on the day of **Śatabhishaj**, which corresponded to a **Monday** and to the twelfth *tithi* of the first fortnight of the month of **Tulā** of the **(cyclic) year Vyaya.**"

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II., in whose reign occurred the year Vyaya. There was no such year in the reign of Jaṭāvarman Sundara-Pāṇḍya I., which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year Vyaya, the second solar day of Tulā corresponded to **Monday, September 30, A.D. 1286.** On that day the twelfth *tithi* of luni-solar Āśvina, which was current at mean sunrise, ended 22 h. 54 m. later; the *nakshatra* Śatabhishaj was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

75.—In the Saumyanāthasvāmin temple at Nandalūr.[3]

1 [Sva]sti śrī [||*] Kō=[Chcha]ḍa[parma]r=āna Tribhuvanachcha[kravartti]ga[ḷ] śrī-Śu[nda]ra-Pāṇḍyadēvarkku yāṇ[ḍu]
2 [15][4]āvadu Virō[dhi]-śaṁvat[sa]rattu Kumba-nāyaṟṟu pū[rvva-pa]kshattu daśamiyum Tiṅgaḷ-[5]kiḻamayum
3 pe[ṟṟa Pu]ṇarp īśattu nāḷ.

[1] No. 592 of the Madras Epigraphical collection for 1907.

[2] Read *-saṁvatsa°*.

[3] No. 590 of the Madras Epigraphical collection for 1907.

[4] [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

[5] Read *-kiḻamaiyum*.

"In the [15]th year (*of the reign*) of **king Jaṭāvarman** *alias* the **emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,**—on the day of **Punarvasu** which corresponded to a **Monday** and to the tenth *tithi* of the first fortnight of the month of **Kumbha** in the **(cyclic) year Virōdhin.**"

This date is regular, and belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II., as there was no cyclic year called Virōdhin in the reign of Jaṭāvarman Sundara-Pāṇḍya I. The day in question was **Monday, February 20th, A.D. 1290.** On that day the tenth *tithi* of the first fortnight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the *nakshatra* was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

76.— In the Saumyanāthasvāmin temple at Nandalūr.[1]

1 . . . .[2] śrī-Sundara-Pāṇḍyadē[vakku
2 yāṇḍu] 17 āvadu Nanda[na]-[3]saṁvasarattu Mīṇa-nā[ya]ṟ[ṟu] pūrvva-
3 pakshattu daśamiyum Budhan-kiḻamaiyum peṟṟa Pūśattu ṉā-
4 ḷ.

"In the **17th year** (*of the reign*) of the **glorious Sundara-Pāṇḍyadēva,**— on the day of **Pushya,** which corresponded to a **Wednesday** and to the tenth *tithi* of the first fortnight of the month of **Mīna** in the **(cyclic) year Nandana.**"

This date must either belong to the reign of Māṟavarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭāvarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māṟavarman Sundara-Pāṇḍya Kōṉērmaikoṇḍāṉ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth *tithi* of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mīna, which was Tuesday, March 22, A.D. 1233. The tenth *tithi* ended at 21 h. 2 m. after mean sunrise on that day, or at about 3·2 A.M. on the (European) Wednesday, *i.e.* some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Bramha-siddhānta the *naskhatra* was Āślēshā throughout the tenth *tithi*.

The date is fairly regular for A.D. 1292-93. In that year the tenth *tithi* of the first fortnight of Chaitra began 6 h. 52 m. *after* mean sunrise on **Wednesday, March 18th, A.D. 1293,** which was the twenty-fourth day of solar Mīna. The *nakshatra* by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhānta till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jaṭāvarman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th *tithi* was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth *tithi* was wrongly quoted for the ninth.

[1] No. 588 of the Madras Epigraphical collection for 1907.
[2] The beginning of the inscription is mutilated.
[3] Read *-saṁvatsa°*.

77.— In the Saumyanāthasvāmin temple at Nandalūr.[1]

1 . . . .

2 Svasti śrī [||*] Kō-Chchaḍavarmmar=āna Tribhuvanachchakrava[r]ttigal śrī-Sundara-Pāṇḍyadēvaṟku yāṇḍu 17āvad=āna Nanda[ṉa]-saṁvatsarattu Mīna-nāyaṟṟu pū[rvva]-pakshattu pañchamiyum Śani-kkiḻamaiyum peṟṟa Rōh[iṇi]-

3 nāḷ.

"In the **(cyclic) year Nandana**, which was **the 17th year** (*of the reign*) of **king Jaṭāvarman** *alias* **the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,**— on the day of **Rōhiṇī**, which corresponded to a **Saturday** and to the fifth *tithi* of the first fortnight of the month of **Mīna.**"

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the *nakshatra* is correct, the 5th *tithi* in question fell that year on a Thursday. For the second, the date is perfectly regular. In A.D. 1292-93 the 5th *tithi* of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mīna, which corresponded with March 14th, A.D. 1293. This 5th *tithi* ended 14 h. 18 m. after sunrise. The *nakshatra* was Rōhiṇī throughout the *tithi* by all the systems.

The corresponding date is therefore **Saturday, March 14, 1293 A.D.**, and the inscription belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

78.— In the Rājasiṁhēśvara temple at Śiṉṉamaṉūr.[2]

1 Svasti śrī [6L] Kōṟ=Chaḍapaṉmar=āṉa Tribhuvaṉachcha[kra]vattigaḷ śrī-Sundara-[Pā]ṇḍiyadēvaṟku [y]āṇḍu 7vadu Magara-[n]āyaṟṟu pūrva-pakshattu mūṉṟān=di-[ya]diyum Veḷḷi-kki[ḻa]maiyum peṟṟa Mṛigaśirisha(śīrsha)ttu nāḷ.

"In the **7th year** (*of the reign*) of **king Jaṭāvarman** *alias* **the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,**—on the day of **Mṛigaśīrsha**, which corresponded to a **Friday** and to the third solar day of the first fortnight of the month of **Makara.**"

This date is irregular, for the reign of either of the two known Jaṭāvarman Sundara-Pāṇḍyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.[3]

. . . .

The exact date of Jaṭāvarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, *viz.* Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26[4] must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

[1] No. 594 of the Madras Epigraphical collection for 1907.

[2] No. 434 of the same collection.

[3] Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

[4] "K" stands for the dates published by the late Professor Kielhorn.

Wassâf and Rashid-ud-dîn assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's *Marco Polo, II.* 269). I see no real reason why we should not accept the date as being one of the 11th year, *viz.* October 29th, A.D. 1287, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, *e.g.* August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Māṟavarman Kulaśēkhara I. (K. 48)—it is well to note that Marco Polo (*Yule, II.* 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is SONDER BANDI DAVAR." Wassâf, speaking of the same king under the name "DEWAR SUNDAR PANDI" says he had "three brothers, each of whom established himself in independence in some different country" (*ibid.* 269). This account is strongly supported by the Chinese annals (*ibid.* 273), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khân in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassâf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Māṟavarman Kulaśēkhara I. in whose 40th year, *viz.* March 18th 1308 A.D., was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, *viz.* June 9th, A.D. 1309, the inscription at Śinnamanūr (No. 73 of the present publication).[1] "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi ?) illegitimate. He designated the latter as his successor. Sundar Bandi, enraged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muḥammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulaśēkhara I., was not our Jaṭāvarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

[1] This was the Kulaśēkhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (*Mahāvansa*, ch. XC, verse 43). It was returned a few years later. The *Mahāvansa* also mentions "the five brethren who governed the Pāṇḍyan kingdom" in the reign of Bhuvanēka Bāhu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

E.—MARAVARMAN KULASEKHARA II.

79.—In the Siddhajñānēśvara temple at Pāpāṅguḷam.[1]

1 [Sva]sti [śri] [||*] K[ō] Māṟapaṉmar=ā[ṉa] Tribhuvaṉachchakra[va]ttigaḷ=emma[ṇḍa]la[muṅ]=goṇḍ-a[ruḷi]ya śri-Kulaśēgaradēva[ṟ]ku yāṇḍu 8vadu[2] Tulā-[nāyaṟṟu 2]tēdi[3] pūrvva-pakshattu [na]vamiyum [Bu]dhaṉ-kiḻamai[yu]m peṟṟa
2 Tiruvōṇ[a]ttu [nāḷ].

"In the 8th year (*of the reign*) of king **Māṟavarman** *alias* the **emperor of the three worlds, the glorious Kulaśēkharadēva**, who was pleased to take every country,—on the day of **Śravaṇa** which corresponded to a **Wednesday**, to the **ninth** *tithi* of the first fortnight (and) to the 2nd solar day of the month of **Tulā**."

The reign of Māṟavarman Kulaśēkhara II. began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, **September 30, 1321 A.D.** On that day, the 9th *tithi* of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the *nakshatra* Śravaṇa was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the 8th year of Māṟavarman Kulaśēkhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th *tithi* of the bright fortnight of luni-solar Āśvina expired 2 h. 37 m. after mean sunrise; the *nakshatra* being Śravaṇa by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaṭāvarman Sundara-Pāṇḍya I. and Māṟavarman Kulaśēkhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

80.—In the Siddhajñānēśvara temple at Pāpāṅguḷam.[4]

1 [Svasti] śri [||*] Kō Māṟapaṉ[va]r=āṉa[5] Ti[ri]buva[nach]chakara(kra) vattigaḷ [śri]-Kulai(la)śēgaradēvaṟku yāṇḍu[6] 8va[du Da]ṉu-nāyaṟṟu 11 tēdiyum[7] [a]para-paksha[ttu] [8]. . . . [m] Śevvāy-kki[ḻamaiyu]m peṟṟa Śōdi-[nāḷ].

[1] No. 126 of the Government Epigraphist's collection for 1907.
[2] The words *yāṇḍu* and *vadu* are each expressed by an abbreviation.
[3] The word *tēdi* is expressed by a symbol.
[4] No. 125 of the Government Epigraphist's collection for 1907.
[5] Read *paṉmar*. The original has two symbols between *pa* and *ṉa*, each of which looks like *ṟā*.
[6] The letter *du* is denoted by a flourish added to *ṇ*.
[7] The word *tēdi* is denoted by a symbol.
[8] The name of the *tithi* cannot be made out as the original is badly damaged here.

"**In the 8th year** (*of the reign*) **of king Māṛavarman** *alias* **the emperor of the three worlds, the glorious Kulaśēkharadēva,**—on the day of **Svāti**, which corresponded to a **Tuesday**, to the . . . . . [*tithi*] of the second fortnight and to the 11th solar day of the month of **Dhanus**."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māṛavarman Kulaśēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māṛavarman Kulaśēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding *tithi* belongs to the dark fortnight, but the *nakshatras* were respectively Pushya, Jyēshṭhā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māṛavarman Kulaśēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The *nakshatra* was Uttara-Phalguni, and it is plain that on a day 23 days later the *nakshatra* could not possibly be Svāti.[1] The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the *nakshatra* was Svāti and when the 10th *tithi* of the dark fortnight was current.

No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

By H. Krishna Sastri, B.A.

The subjoined record[2] is engraved on the three faces of one of the **Jaina** pillars, discovered by the Superintendent, Archæological Survey, Madras, at **Dānavulapāḍu** (in the Jammalmaḍugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sandy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's *Annual Report* for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.[3]

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[1] Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I have again examined the date. It is not correct for the reign of M. Kulaśēkhara I. For A.D. 1321 the eighth year of M. Kulaśēkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth *tithi* of the second fortnight expired 3 h. 16 m. after mean sunrise; the *nakshatra* being at mean sunrise, Svāti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. *before* mean sunrise, Viśākhā being current at that moment. On the 19th Dhanus Viśākhā was current by all systems. I think the date is probably genuine, but that the 19th of the solar month was quoted in error for the 18th.

[2] No. 333 of the Madras Epigraphical collection for 1905.

[3] The portion omitted in the *Annual* is the "third face" (ll. 44 to 67) of the pillar. On p. 125, however, Mr. Rea adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads . . . . . . prosperity," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Rea, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapāḍu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (*e.g.* in the distinction made between long and short *i* and in the adding of the *rēpha* to a consonant ending in *i*) to that of the two Noḷamba records from Dharmapuri published by me,[1] but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛishṇa III.[2] and of the epitaph of Mārasiṁha II.[3] of the 10th century A.D. The symbol for long *ū* affixed to the consonant *m* is different in form from that used in other cases; compare *e.g.* *mū* of *ripusamūha* in l. 21 and of *mūrti* in l. 32, with *nū* of *manūna-* in l. 51 and *bhū* of *bhū-maṇḍaladoḷ* in l. 64. The final forms of *m* (ll. 22 and 48), *n* (l. 39) and *ḷ* (ll. 50 and 52), the cursive form of the consonant *kh* (l. 52) and the use of the Draviḍian *ḷ* (ll. 8, 24, 50, 52) and *ṟ* (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the **Sanskṛit** language (the first being in the Saṅkīrṇaka(?)[4] and the second two, in the Āryā-gīti metre) and the rest in **Kanarese** (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (ll. 44 and 43) are in Sanskṛit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of **Śrīvijaya** do not begin with any auspicious word, phrase or verse, but end with the usual *maṁgala-mahā-śrīḥ*. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the *daṇḍanāyaka* Śrīvijaya, to whom in the body of the record are applied the surnames **Aṟiviṅgōja** (v. 7), **Anupamakavi** (vv. 2, 4, 9 and l. 65 f.) and perhaps also **Sarvavikramatuṅga** (v. 10). Of the three Sanskṛit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king **Indra**. The third verse while describing his prowess in highly poetical language, incidentally mentions **Baḷi-kula**, the family to which Śrīvijaya belonged and the king **Narēndra** of whom he was the general (*daṇḍādhipati*). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the **Jina**. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took *saṁnyāsa* in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

[1] Above, pp. 54 to 70 and Plate.

[2] *Ibid.* Vol. VI. pp. 50 to 57 and Plate.

[3] *Ibid.* Vol. V. pp. 151 to 180 and Plate.

[4] According to Gaṅgādāsa's *Chhandōmañjarī* (Ch. V. 15) Gīti is a verse whose second half corresponds to the first half of an Āryā (*i.e.* contains 30 *mātrās*), the first half presumably being the same as that of the Āryā. Āryā-Gīti, again, on the same authority (*ibid.* 21) has both its halves corresponding to the first half of an Āryā with an additional *guru* (*i.e.* contains 32 *mātrās*). The metre, however, of the verse under consideration, whose scheme is 32 *mātrās* in the first half and 30 in the second, is neither Gīti nor Āryā-Gīti as described by Gaṅgādāsa. It probably corresponds to the Saṅkīrṇaka mentioned in Dr. Kittel's edition of Nāgavarma's *Chhandas* (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (*Chhandas*, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Saṅkīrṇaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (*a-apar-ārdha* ?) of an Ārya (*i.e.* of 30 *mātrās*) unites with the first half of a Kanda in the order mentioned (*i.e.* 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Saṅkīrṇaka as stated by Kavirājahaṁsa (*i.e.* Nāgavarma)."

and ll. 65 to 67 state that the writer of the record was **Guṇavarma**, the clerk (*sēnabōva*) of Anupamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narēndra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya. And, to judge from the characters, king Indra will have to be identified with the **Rāshṭrakūṭa Nityavarsha-Indra III**, for whom we have the dates A.D. 915 and 916-7, or with **Indra IV.**, the grandson of Kṛishṇa III., who died in A.D. 982.[1] Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rāshṭrakūṭa king **Nityavarsha** in the Jaina ruins of **Dānavulapāḍu**, quite close to where the subjoined pillar was dug up.[2] It is engraved round the rim of a stone pedestal and consists of a single Sanskṛit verse which has been translated on p. 121 f. of the Director General's *Annual* for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khoṭṭiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Śrīvijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., *i.e.* to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narēndra. The context requires us here, to interpret *narēndra* not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rāshṭrakūṭa kings,[3] has drawn attention to the honorific *Narēndradēva* with which the surname Nityavarsha of Indra III. occurs combined, in the Nausārī grants. Although the word *narēndra* (or *narēndradēva*) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that **Narēndra** must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Daṇḍanāyaka **Śrīvijaya** is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Aṛivingōja[4] and Anupamakavi[5] have, apparently, a special reference to his literary acquirements; while Sarvavikramatuṅga indicates his military prowess.[6] Two persons of literary fame both bearing the name Śrīvijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the *Kavirājamārga* describes that work as having been the production of **Śrīvijaya** on the lines laid down by king **Nṛipatuṅga**. This king who is also called **Atiśayadhavaḷa** and **Amōghavarsha** in the body of the work, has been identified with the **Rāshṭrakūṭa Amōghavarsha I.** (A.D. 814-5 to 877-8). If the *Kavirājamārga* was actually written by Śrīvijaya, who is stated to have been the court poet of Nṛipatuṅga and to have borne the surname **Kavīśvara**, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (*Kavirājamārga*) as an earlier author whose writings were looked upon as the standard type of

[1] Dr. Fleet's *Dyn. Kan. Distr.* p. 386, Table.

[2] No. 331 of the Madras Epigraphical collection for 1905.

[3] *Ep. Ind.* Vol. VI. p. 176.

[4] The word literally means 'the teacher of knowledge.' A similar title in Kannaḍa literature is Negaḷtegōja assumed by Nāgavarma the author of the *Chhandas*; see the *Karṇāṭaka-Kavicharite* by Messrs. R. Narasiṁhachar, M.A., M.R.A.S., and S. G. Narasiṁhachar, Vol. I. pp. 46 and 50.

[5] *I.e.* 'the matchless poet;' compare the titles Kavitāguṇārṇava of Pampa, Kavirājahaṁsa of Nāgavarma and Kaviratna and Kavichakravarti of Ranna.

[6] We learn from literature that the Kannaḍa poets Pampa, Chāvuṇḍarāya and Nāgavarma were also once in military service and had established their names on the battle-field.

Kanarese poetry at the time of Nṛipatuṅga. These two Śrīvijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the *daṇḍanāyaka* Śrīvijaya of the Dānavulapāḍu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth **Śrīvijaya** mentioned in the **Śravaṇa-Beḷgoḷa** epitaph of Mallishēṇa.[1] He was one of the Jaina teachers of great learning who succeeded Hēmasēna and a contemporary of an unspecified **Gaṅga** king. An inscription dated Śaka 999 (=A.D. 1077-78) at Humcha in the Shimoga District,[2] apparently refers to **Satyavākya Rakkasa-Gaṅga**, a brother's son of **Noḷambakulāntaka Mārasiṁha II.** and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṅga is the unspecified Gaṅga king mentioned above and is identical with the Rakkasa referred to in Nos. 133 and 134 of Professor Kielhorn's *List of Southern Inscriptions.* Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṅga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggu-ūr inscription of Rāchamalla II. and Śaka 999 (=A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman in the military service of the Rāshṭrakūṭa king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya of the Dānavulapāḍu record, is perhaps also different from the Jaina teacher Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous **Gaṅga** general **Chāmuṇḍarāja** or **Chāvuṇḍarāya** who served the Western Gaṅga sovereigns **Mārasiṁha II.** and **Rāchamalla II.** and largely patronised Jaina literature and religion, the *daṇḍanāyaka* Śrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.[3]

Baḷikula,[4] the family to which Śrīvijaya belonged, and **Guṇavarma**[5] the clerk (*sēnabōva*) who wrote (*i.e.* composed ?) the text of the record, I am unable to identify.

TEXT.[6]

First Face.

1 Paṭiya besadinda-
2 [7][m]=ahitaran=ati-kōpa-
3 din=ikki geldu paripā-
4 li[s]idam [|*] chatur-udadhi-
5 valayam=ellaman=a-
6 tirathan=ī daṇḍa[n]āya-
7 kaṁ Śrīvijayaṁ[8] [|| 1*]

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1 Above, Vol. III. p. 188.
2 *Epigraphia Carnatica*, Vol. VIII. Nr. No. 35.
3 See *Ind. Ant.* Vol. XXXII. p. 463 and Plate iv.
4 The Kannaḍa poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Baḷegāra-kula and a *protégé* of Chāvuṇḍarāya. It is doubtful if Baḷegārakula could, in any way, be connected with Baḷi-kula.
5 A poet Guṇavarma, who may be referred to this period, is mentioned in the *Karṇāṭaka-Kavicharite*, p. 63.
6 From two sets of ink-impressions and the original pillar.
7 The syllable in brackets is more like *na* than *ma*.
8 The indistinct symbol at the end of line 7 may be a flower like the one in l. 65, below.

8 Turaga-dhaḷaṁgaḷa-
9 n=oḍḍida kari-ghaṭe-
10 yaṁ piriya-nera-
11 [v]iyaṁ ball-aṇiyaṁ [|*]
12 dhurad=eḍey[oḷ=i]ri-
13 du gelguṁ karad-a[si]
14 karam=aridu raṇa-
15 doḷ=**Anupamakaviya** [|| 2*]
16 Kupitavati Śrivi-
17 jayē **Baḷikula-ti-**
18 **lak[ē]** **Narēndra-daṇḍādhi-**
19 **patau** [|*] girir=agi[ri*]r=vvana-
20 m=avanaṁ jalam=aja-
21 laṁ ripu-sa[mū]ha-ba-
22 lam=abala[m |] [3*]

Second Face.[1]

23 Vasumatiy=oḷa-
24 g=iḷd=eṇṭu[ṁ de]segaḷa
25 kusukuruman=eydi
26 māṇade mattaṁ | [B]i[sa]-[2]
27 ruha-garbh-āṇḍakkaṁ pa-
28 sarisidudu [ki]rtti ne-
29 ṭṭan=**Anupamakaviya** [|| 4*]
30 Āśrita-jana-kalpa-ta-
31 ru[r]=vviśruta-ri[p]u-nṛipa-
32 [3]ti-tṛiṇa-davānaḷa-mū[r]tti[ḥ] [|*]
33 Śri-vanitā-Smara-pāśaḥ[4]
34 pātus=tava bāhu[5] mē-
35 dinīṁ Śrivijayā(ya) [|| 5*]
36 Chatur-udadhi-valaya-
37 valayita-vasundha-
38 rām=**Indra**-[ś]āsanāt=saṁ-
39 raksha[n |] **Śrivijaya**
40 **Daṇḍanāyaka** [jī]va
41 chiraṁ dāna-dharmma-ni-
42 rata-manaska [|| 6*]
43 Maṁgala-mā(ma)hā-śriḥ [||*]

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[1] This would actually be the third face—the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

[2] The syllables *bisa* are corrected from *vasa*.

[3] The syllable *ḷa* of *davānaḷa* is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter *na*.

[4] The *visarga* at the end of the line appears to have been changed into an *anusvāra*; the lower dot of the *visarga* is, however, still faintly visible on the estampage.

[5] The order of the words here is wrong. It is evident that the author must have intended *pāśō bāhus=tava pātu*; for, otherwise, the word *bāhu*, which is not of the neuter gender, will have to be altered into *bāhur=mē*, in which case the metre would be faulty.

Third Face.[1]

44 Bhadram=astu bhagavatē [J]ina-śāsanā[ya] [||*]
45 Aṭṭavidha-karmmam=ellaman=aṭṭu[ṁ]-
46 bari-goṇḍu koḍipe[n=eṁ]bude ba[g]eyi-
47 ṁ[|*] [pu]ṭṭidan=udātta-sat[t*]vaṁ neṭṭane vibu-
48 db[ē]ndra-vandyan=**Aṛiviṁgōja**[m ||] [7*]
49 Tān=aṛidu t[oṛa]du neṭṭane mān[i]-
50 sa-vāḷ=āvud=e[ṁ]du sa[ṁ*]nyāsanado[] |]
51 mānasike giḍad[e] koṇḍ[on=a]nūna-
52 sukh-[ā]spadaman=aḷtiyoḷ Śrivijayaṁ [|| 8*]
53 Nirggata-bhaya nin=ara[sa]ṁ sargga-
54 mā(ma) [2]nān=ollen=endu pēsi bisu-
55 rvv[aṁ] [|*] sarggada bhōgaman=uṇḍ=apava-
56 rggakk=aḍiy=iṭṭon=aṛid[o]n=**Anupa-**
57 **makaviyaṁ** [|| 9*] ❁ D[a]ṇḍina sāma-
58 grige para-maṇḍalam=aḷḷāḍe
59 **[Sar]vv[a]vikramatuṁgaṁ** [|*] daṇḍina bi-
60 ra-Śrig=oḷ-ga[ṇ]ḍa[ṁ] śri-daṇḍanāyakaṁ
61 Śrivijayaṁ [|| 10*] ❁ [Cha]ṇḍa-par[ā]kra-
62 ma[n]=uṛad=ari-ma[ṇ]ḍalikaran=aṭṭi pi-
63 ḍidu paṭig=oppisuv=oḷ-gaṇḍaṁ pracha-
64 [ṇ]ḍan=ī-bhū-maṇḍaladoḷ=daṇḍanāyakaṁ
65 Śrivijayaṁ [|| 11*] ❁ Anupama-
66 kaviya sēn[a]bōvaṁ **Gu-**
67 **ṇava[r]mma[ṁ]** bar[e]daṁ [||*]

[For the translation of the first and second faces (ll. 1 to 43), see the Director General's *Annual* for 1905-6, p. 124 f].[3]

Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine[4] of Jina!

(Verse 7.) "I shall (*first*) acquire as a marriage gift the eightfold *karma* completely and (*then*) scatter it.[5] With this idea (*as it were*) was born **Aṛiviṅgōja** of great virtue who was rightly venerated by the foremost of the learned.

[1] Correctly speaking, the fourth face; see above, p. 151, note 1.

[2] Above the letter *no* is seen an erasure in which may have been included an *anusvāra* which was subsequently cancelled.

[3] On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (*quite*) powerless." In the translation of verse 4 "glove" is a mistake for "globe."

[4] Paṇḍit Dōrbali Jinadāsa Śāstri of Śravaṇa-Beḷgoḷa informs me that the Jaina doctrine (*dharma* or *śāsana*) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the *navadēvatas* and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist *dharma-chakra*.

[5] I am again indebted to Jinadāsa Śāstri for the information that the *ashṭavidha-karma* mentioned here consists of (1) *jñānāvaraṇiya*, (2) *darśanāvaraṇiya*, (3) *vēdaniya*, (4) *mōhaniya*, (5) *āyushya*, (6) *nāma*, (7) *gōtra*, and (8) *antarāya*. According to the Jaina doctrine, an aspirant for salvation must first get rid of these eight varieties of *karma*.

Danavulapadu pillar inscription of Srivijaya.



V. VENKAYYA. SCALE ONE-SIXTH. W. GRIGGS & SONS LTD., PHOTO-LITHO

(V. 8.) Having understood (*within*) himself what human existence was, **Śrīvijaya** straightway renounced (*it*); (*and*) without losing courage in renunciation, (*he*) lovingly grasped the seat of unabating bliss.

(V. 9.) Oh! Fearless One![1] Thou art (*my*) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (*even the pleasures of heaven*) and he that having tasted of heavenly pleasures has stepped (*after renouncing them*) into (*the region of* salvation, could (*alone*) know (*what*) **Anupamakavi** (*is*).

(V. 10.) The circle of enemy (*kings*) trembles at the preparedness of the forces of **Sarvavikramatuṅga**, the glorious *daṇḍanāyaka* **Śrīvijaya**. (*He is*) the fit husband of the mighty goddess of victory.

(V. 11.) The *daṇḍanāyaka* Śrīvijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (*on the battle-field*), captures and delivers them up (*as captives*) to (*his*) master.

(Ll. 65 to 67.) **Guṇavarma**, clerk (*sēnabōva*) of **Anupamakavi**, wrote (*this record*).

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[1] The reference here is, perhaps, to Jina.

INDEX[1].

BY H. KRISHNA SASTRI, B.A.

[1] The figures refer to pages ; 'n' after a figure, to foot-notes ; and 'add.' to the *Additions and Corrections* on pp. *v* and *vi*. The following other abbreviations are used — *B.=Buddhist ; ch.=chief ; co.=country ; di.=district or division ; do.=ditto ; dy.=dynasty ; E.=Eastern ; f.=female ; J.=Jaina; k.=king ; m.=male ; mo.=mountain ; ri.=river ; s. a.=same as ; sur.=surname ; te.=temple ; vi.=village or town ; W.=Western.*

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APPENDIX

TO

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

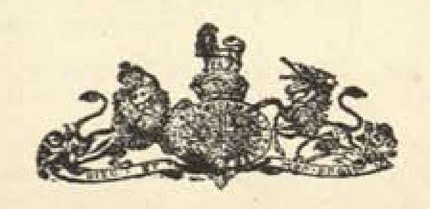
VOL. X.

A LIST OF BRAHMI INSCRIPTIONS

FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION OF THOSE OF ASOKA.

BY

PROFESSOR H. LÜDERS: BERLIN.



CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING, INDIA

1912

APPENDIX.

A LIST OF

BRĀHMĪ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF AŚŌKA.

By Professor H. Lüders; Rostock.

The following list of early Brāhmī inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmī inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśōka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accurate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work *Pāli und Sanskrit*, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.

I.—NORTHERN INSCRIPTIONS.

1. Jerruck stone inscription.—1854 noticed by Frere—Cole, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 357, and Plate V, 3.
   Not read.

2. Shakōri Buddhist rock inscription.[1]—1896 Bühler, *Ep. Ind.* Vol. IV. p. 134, No. A.
   Sanskrit version of a verse in *Mahāparinibbānasutta* VI. 16.

3. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. B.
   Sanskrit version of *Dhammapada* 183.

4. Shakōri Buddhist rock inscription.—1896 Bühler, *Ep. Ind.* Vol. IV. p. 135, No. C.
   Sanskrit version of *Dhammapada* 281.

5. Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of *rājātirāja mahārāja* Tōramāṇa Shāhi Jaūvla.—1889 mentioned by Burgess, *Academy*, Vol. XXXV. p. 29; 1890 Bühler, *Ep. Ind.* Vol. I. p. 238 f., and Plate; 1896 correction by Senart, *Journ. As.* Ser. IX. Vol. VII, p. 10.
   —[*rājā*] . . *rāja-mahārāja-Tōramāṇa-Shāhi-Jaū* . . . [*bhivardhamāna-rājyē* . . . . . *saṁvatsarē*] . . . . . . *mē Mārgaśiramāsa-śukla-dvitīyāyām chā*[*ndramagra*] . . . . . *gaga* . . . . . *vara* . . . . *śuchi-śāta-dhyān-ādhyayana-mōksha-citt-ānukūlē pradiṣṭa* . . . . *nakshatrē*.
   Mixed dialect. Erection of a *vihāra* for the congregation of the monks (*bhikshusaṁgha*) of *bhagavat* Buddha by the lord of the *vihāra* (*vihārasvāmin*) Roṭa-Siddhavṛiddhi, the son of Roṭṭa-Jayavṛddhi, the lord of many *vihāras* (*anēkavihārasvāmin*), whose name was honoured by the lord (*pati*) of Naśchira, for the benefit of the relatives of the donor and the queens, princes and princesses of *mahārāja* Tōramāṇa Shāha Jaūvla, for the acceptance of the teachers (*āchāryas*), the Mahīśāsakas. Mentions besides the son of Sāddhaka.

6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad—Bendall, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 77 ff., No. 1, and Plate V[a].
   Mixed dialect. Fragment. Erection of a *pūjā* stone wall (*śilāprākāra*) at the Nārāyaṇavāṭa by . . . Gājāyana (?), the son of a Pārāśarī, . . . for *bhagavat* Saṁkarshaṇa and Vāsudēva.

7. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das—Ram Prasad, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 78 f., No. 2, and Plate V[a].
   Mixed dialect. Fragment. No name is preserved.

8. Kanhiāra rock inscription.—1854 Bayley, *Journ. Beng. As. Soc.* Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. IX. p. 630 f., and Plate; 1858 Thomas, *Essays on Ind. Ant.* Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, *Journ. Roy. As. Soc.* Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, *Arch. Surv. Rep.* Vol. V. p. 175 ff., and Plate XLII; 1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 ff., and Plate.
   Brāhmī and Kharōshṭhī. Mixed dialect and Prakrit. The garden (*ārāma*) of Krishaṁyaśa or Kṛishṇayaśa (*Kṛishṇayaśas*), the Mādaṁgi.

9. Paṭhyār rock inscription.—1902 Vogel, *Ep. Ind.* Vol. VII. p. 116 f., and Plate.

[1] The cloth-impression of the inscription published by Professor Rapson, *Journ. Roy. As. Soc.* 1901, p. 292 f. and read by me, *ibid.* p. 575 f., was apparently fabricated after this inscription.

Brāhmī and Kharōshṭhī. Prakrit. The pond (*pukariṇi*) of Vāyala or Vayula, the Rathitara (*Rāthītara*).

10. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 160, and Plates VIII and IX.
Sanskrit. Gift of the female lay-worshipper (*upāsikā*) Bēdikā.

11. Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey, *Journ. Beng. As. Soc.* Vol. LXIV. Part I. p. 161 f., and Plates IX and X.
Sanskrit. Gift of Mahādēvī, queen (*rajñī*) of Haridāsa, sprung from the Gupta race.

12. S. 74.—Kāman Buddhist image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 212, No. 42, and Plate.
—*saṁ 70 4 gri 1 di 10 5 asmi kshuṇē.*
Mixed dialect. An image of *bhagavat* Śakyamuni (*Śākyamuni*) in the Mihiravihāra, the gift of the monk (*bhikshu*) Nandika, for the acceptance of the Sarvvastivādi (*Sarvāstivādin*) teachers (*achāryyas*).

13. Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 49, and Plate V, 5.
Mixed dialect. An image of Budha (*Buddha*) at the *vihāra* of Uttara Hārusha, the gift of the lay-worshipper (*upāsaka*) Susha Hārusha, together with his parents.

14. Mōra (now Mathurā Museum) stone-slab inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 1024.
Mixed dialect. Fragment. Mentions the son of the *mahakshatrapa* (*mahākshatrapa*) Rājūvula. The rest is unintelligible.

15. Kōta (now Mathurā Museum) statue inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. Plate V, 2 (Plate only).
Sanskrit. Fragment. By Ghōsha, the son of Jayadēva.

16. S. 4.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33, No. 1.
—*sa 4 gri 1 di 20.*
Mixed dialect. Fragment. Gift of . . . . , together with Grahachēṭa and Grahadāsa, at the request of (?) . . . . the female companion (*saṁhacharī*) of Sihamitra (*Siṁhamitra*), the female pupil (*śiśinī*) of Sathisihā (*Shashṭhisiṁhā ?*), female pupil (*śiśinī*) of Puśyamitra (*Pushyamitra*), . . . out of the Vāraṇa *gaṇa*, the Arya-Hāṭṭakiya (*Ārya-Hāṭṭakīya*) *kula*, the Vajanagarī (*Vārjanagarī*) *śākhā*.

17. S. 5.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 2.
—. . . *pchamē 5 gri 4 di 5.*
Mixed dialect. Fragment. Mentions the preacher (*vāchaka*) Aryya- . . . . . (*Ārya-* . . . .) out of the Koṭṭiya (*Kauṭṭika*) [*gaṇa*].

18. S. 5.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Kaṇishka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 34 f., No. 4.

Dēvaputrasya Ka[ṇi]shkasya sa[ṁ] 5 hē 1 di 1 ētasya pūrvv[ā]yaṁ.

Mixed dialect. Fragment. Dedication of an image of Vādhamana (*Vardhamāna*) by . . . . , daughter of Pāla, daughter-in-law of . . . . at the request of Khuḍā (*Kshudrā*), the female companion (*saḍhacharī*) of Sēna, the female pupil (*śiśinī*) of Sēthiniha[1] . . . , out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Bahmadāsika (*Brahmadāsika*) *kula*, the Uchēnāgari (*Uchchairnāgarī*) *śākhā*.

19\. S. 5.—Mathurā (Kaṅkāli Ṭīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266,f.; 1887 correction by Bühler, *Vienna Orient. Journ.* Vol. I. p. 176, No. 5; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 171; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 36 f., No. 5.

—sa 5 hē 1 di 10 2 asya purvvayaṁ.

Mixed dialect. Fragment. Dedication at the request of (?) . . . . . . out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Brahmadāsika [*kula*], the Uchēnakārī (*Uchchairnāgarī*) *śākhā*, the Śrigriha (*Śrīgṛiha*) *saṁbhōga*.

20\. S. 5.—Mathurā (Kaṅkāli Ṭīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, *Journ. As.* Ser. IX, Vol. XV. p. 573 f.

Saṁ 5 hē 4 di 20 asyā purvayaṁ.

Mixed dialect. Fragment. Dedication [at the request of] Aryya-Kshēraka (*Ārya-Kshēraka*), pupil (*śishya*) of . . . . Mihila, out of the Ko[ṭṭiya] (*Kauṭṭika*) [*gaṇa*], the Uchēnagari (*Uchchairnāgarī*) *śākhā*, the Bramhadāsika (*Brahmadāsika*) *kula*. Compare Nos. 121 and 122.

21\. S. 7.—Mathurā (Kaṅkāli Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēvaputra* Shāhi Kaṇishka.—1888 Bühler, *Vienna Orient. Journ.* Vol. II. p. 141 f., and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 19, and Plate.

—mahārājasya rājātirā[ja]sya dēvaputrasya Shāhi-Kaṇishkasya saṁ 7 hē 1 di 10 5 ētasya pūrvvāyīṁ.*

Mixed dialect. Fragment. Mentions Aryya-Jayā (*Ārya-Jayā*), sister of the preacher (*vāchaka*) Aryya-Sandhika (*Ārya-Sandhika*), the pupil (*śishya*) of the *gaṇin* Aryya-Buddhaśiri (*Ārya-Buddhaśrī*), out of the Aryy-Odēhikiya (*Ārya-Uddēhikīya*)[2] *gaṇa*, the Aryya-Nāgabhūtikiya (*Ārya-Nāgabhūtikiya*) *kula*, and Aryya-Gōshṭha (*Ārya-Gōshṭha*).

22\. S. 9.—Mathurā (Kaṅkāli Ṭīlā) Jaina image inscription of the time of *mahārāja* Kaṇishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37, No. 6.

—mahārājasya Kaṇishkasya rājyasaṁvatsarē navamē [9 vāsa]māsē pratha 1 divasē 5 a[syāṁ] purvv[ā]yē.

Mixed dialect. Fragment. Dedication of an image by Vikaṭā, wife of Bhaṭṭimita (*Bhaṭṭimitra*) and [daughter of] Brahma . . . . , at the request of

[1] Or, possibly, 'the *sēthini*, the female pupil of Ha . . . .'.

[2] Or, Aryya-Dēhikiya (*Ārya-Dēhikīya*).

the preacher (*vāchaka*) Nāganaṁdi (*Nāganandin*) out of the Koṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthānīya*) *kula*, the Vairi (*Vajrī*) *śākhā*.

23. S. 10.—British Museum inscription on sculptured slab.[1]—1908 Lüders, *Ep. Ind.* Vol. IX. p. 239-241, and Plate.
—*mahārājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9 ētayē purvay[ē]*.
Mixed dialect. Gift of a temple (*hārmya*) in the northern *navamikā* (?) to the goddess of the village.

24. S. 15.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1.
—*saṁ 10 5 gri 3 di 1 asyā pūrvv[ā]ya*.
Mixed dialect. Dedication of a fourfold (*savvatōbhadrikā*) image of Bhagavat by Kumāramitā (*Kumāramitrā*), daughter of . . . . . la, daughter-in-law of . . . . . , first wife of the banker (*śrēshṭin*) Vēṇi, mother of Bhaṭṭisēna, at the request of Aryya-Vasulā (*Ārya-Vasulā*), the female pupil (*śiśinī*) of Aryya-Saṅgamikā (*Ārya-Saṁgamikā*), the female pupil (*śiśinī*) of Aryya-Jayabhūti (*Ārya-Jayabhūti*), out of the [Mē]hika (*Maighika*) *kula*. Compare No. 70.

25. S. 18.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 13, and Plate.
—*sa 10 8 gri 4 di 3 [csyā pu . . ya]*.
Mixed dialect. Fragment. Dedication of a fourfold (*sarvvatōbhadrikā*) image by Māsigi (?), mother (?) of Jaya, [at the request of] . . . . , a *gaṇin* out of the [Koṭṭi]ya (*Kauṭṭika*) *gaṇa*, the . . . . . . *saṁbhōga*, the Vachchhaliya (*Vātsalīya*) *kula*.

26. S. 18.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 33 f., No. 3.
— . . . . . . *sa(?) 10 [8] va 2 di 10 1*.
Mixed dialect. Fragment. Records the setting up of an image of *bhagavat* Arishṭanēmi (*Arishṭanēmi*) by Mitaśiri (? *Mitraśrī*).

27. S. 19.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 382 f., No. 3, and Plate.
—*saṁ 10 9 va 4 di 10 asyāṁ purvvāyaṁ*.
Mixed dialect. Fragment. Dedication of an image of *bhagavat* Sa[ntinātha] (*Śāntinātha*) by Lē . . . . . , the first wife of [Su]chila (*Suchila*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Ṭhāniya (*Sthānīya*) *kula*, the Śrīgṛiba *saṁbhōga*, the Aryya-Vēri (*Ārya-Vajrī*) *śākhā*,[2] at the request of the preacher (*vāchaka*)

[1] The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathurā inscriptions. The same remark applies to No. 43 below.

[2] Perhaps the statement of the *gaṇa*, *kula*, *saṁbhōga* and *śākhā* really refers to Baladina.

Aryya-Mātṛidina (*Ārya-Mātṛidatta*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Baladina (*Ārya-Baladatta*). Compare No. 30.

28. S. 20.—Mathurā (Kaṅkālī Ṭīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 170 ff., No. 1; 1889 correction by Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 28, and Plate.

—*sa* [*20*] *gri mā 1 di 10 5.*

Mixed dialect. Dedication of an image of Varddhamāna by the female lay-worshipper (*śrāvikā*) Dinā (*Dattā*), [daughter of] Dātila, wife of Matila, mother of Jayavāla (*Jayapāla*), Dēvadāsa, Nāgadina (*Nāgadatta*) and Nāgadinā (*Nāgadattā*), at the request of the preacher (*vāchaka*) Aryya-Saṅghasiha (*Ārya-Saṁghasiṁha*) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Ṭhāṇiya (*Sthānīya*) *kula*, the Vēri (*Vajrī*) *śākhā*, the Śirika (*Śrika*) [*saṁbhō*]*ga.*

29. S. 20.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 383 f., No. 4, and Plate.

—[*saṁ 20 gri 3*] *di* [*10*] *7* [*ēta*]*sya pūrvvāya.*

Mixed dialect. Fragment. Dedication by Mittrā (*Mitrā*), first wife of Haggudēva (*Phalgudēva*), daughter-in-law of the ironmonger (*lōhavāṇiya*) Vādhara . . . , daughter of the Khoṭṭamitta (?), the *māṇikara* . . . Jayabhaṭṭi (?), at the request of the preacher (*vāchaka*) Aryya-Siha (*Ārya-Siṁha*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Datta (*Ārya-Datta*), who was the companion (*śraddhachara*) of the *gaṇin* Aryya-Pāla (*Ārya-Pāla*), who was the pupil (*śishya*) of Aryya-Ogha (?*Ārya-Ōgha*), who was [the pupil] of the great preacher (*bṛihaṁtavāchaka*) and *gaṇin* Ja . . mitra (?) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Brahmadāsiya (*Brahmadāsika*) *kula*, the Uchchēnāgari (*Uchchairnāgarī*) *śākhā*, the Śrigṛiha *saṁbhōga*. Mentions besides the Kākatēyas (?). The figures of the dates of the year and of the month are doubtful; the first may be 50. Compare No. 123.

30. S. 22.—Mathurā (Kaṅkālī Ṭīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 230; 1891 Bühler, *Ep. Ind.* Vol. I. p. 395, No. 29, and Plate.

—*sava 20 2 gri 1 di* . . [*a*]*sya purvvāyaṁ*

Mixed dialect. Dedication by Dharmmasōmā, the wife of a caravan-leader (*sarttavāhinī*) at the request of the preacher (*vāchaka*) Aryya-Mātridina (*Ārya-Mātṛidatta*). The inscription is to be read from below. Compare No. 27.

31. S. 22.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 238, No. 1; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 20, and Plate.

—*saṁ 20* [*2*] *gri 2 di 7.*

Mixed dialect. Fragment. Dedication of an image of Vardhamāna. Mentions the Vāraṇa *gaṇa* and Pētivāmika (*Praitivarmika*) [*kula*]. The figures of the date of the year are not quite certain.

32. S. 25.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 37 f., No. 7.

savatsarē pachaviśē hēmaṁtama[sē] tritiyē divasē viśē asmi kshuṇē.

Mixed dialect. Dedication by Vasu (?), the wife of a dyer (*rayaginī*), daughter of Nādi (*Nandin*), daughter-in-law of Jabhaka, wife of Jayabhaṭṭa, at the request of Graha . i . . , the female pupil (*śishinī*) of Sadhi (*Sandhi*), pupil (*śisha*) of Aya-Balatrata (*Ārya-Balatrāta*) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Brahmadāsika *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*. Compare No. 119.

33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of . . . . . . shka.—1874 Growse, *Mathurá*, Part II. p. 173; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, *Mathurá*,[2] p. 106, and Plate[1]; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 330 f.; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, *Journ. Roy. As. Soc.* 1905, p. 358.

. . . . *shkasya rājya-saṁvatsarē 20 8 hēmanta 3 di* . . . .

Mixed dialect. Fragment. Nothing beyond the date has been preserved.

34. S. 29.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* . . . . shka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 6, and Plate; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 331 f.

Mahārāja . . . . *shkasa saṁ 20 9 hē 2 di 30 asma kshuṇē.*

Mixed dialect. Dedication of an image of *bhagavat* Vardhamāna by the married lady (*kuṭumbinī*) Bōdhinadi (*Bōdhinandī ?*), daughter of Grahahathi (*Grahahastin*), at the request of Gahaprakiva (?), pupil (*śishya*) of Arya-Data (*Ārya-Datta*), a *gaṇin* in the Vāraṇa *gaṇa*, the Puśyamitrīya (*Pushyamitrīya*) *kula*.

35. S. 29.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja dēvaputra* Huksha.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 62; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 332 f.; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 38.

— *ma* . . *ra* . . *sya dēva[pu]trasya [Hu]kshasya* . . . . . *ēkunatiś[śa]* . . .

Mixed dialect. Fragment. Mentions a pupil (*śisha*) of Nagadata (*Nāgadatta*). The reading of the date is very doubtful.

36. S. 31.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 202 f., No. 15, and Plate.

sa 30 1 va 1 di 10 asma kshuṇē.

Mixed dialect. Fragment. Dedication by Grahaśiri (*? Grahaśrī*), daughter of Buddhi and wife of Dēvila, at the request of . . . . . Arya-[Gō]dāsa (*? Ārya-Gōdāsa*) out of the [Koṭṭi]ya (*Kauṭṭika*) *gaṇa*, the Aryya-Vērī (*Ārya-Vajrī*) *śākhā*, the [Ṭhā]ṇiya (*Sthānīya*) *kula*.

37. S. 32.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 16, and Plate.

— *sava[tsa]rē 30 2 hēmantamāsē 4 divasē 2.*

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[1] The third edition of this work was not accessible to me.

Mixed dialect. Fragment. Dedication of a fourfold (*sarvvatōbhadrikī*) image of the Arhat by Jitāmitrā, daughter of Ritunandi (? *Ṛitunandin*), wife of the *prā[tā]rika* (?) Buddhi and mother of the perfumer (*gandhika*) . . . . ., at the request of the [*ga*]*ṇin* Arya-Nandika (*Ārya-Nandika*) . . . . . . out of the Vāraṇa *gaṇa*, the . . . . *ya ku*[*la*].

38. S. 33.—Mathurā (Chaubārā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of *mahīrāja dēvaputra* Huvishka.—1874 Growse, *Mathurá*, Part I. p. 105; Part II. p. 172; 1877 Growse, *Ind. Ant.* Vol. VI. p. 217, No. 2, and Plate; 1880 Growse, *Mathurá*,[2] p. 114, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 181 f., and Plate.

Mahārajasya dēvaputrasya Huv[*i*]*shkasya saṁ 30 3 gri 1 di 8.*

Mixed dialect. Setting up of a Bōdhisatva at Mādhuravaṇaka by the nun (*bhikshuṇī*) Dhanavatī, the sister's daughter of the nun (*bhikshuṇī*) Buddhamitrā, who knows the Tripiṭaka (*trēpiṭikā*), the female pupil (*antēvāsinī*) of the monk (*bhikshu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

39. S. 35.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 385, No. 7, and Plate.

— *saṁ 30* [*5*] *va 3 di 10 asy*[*āṁ*] *pūrvvāyāṁ.*

Mixed dialect. Dedication of an image of Vardhamāna by the perfumer (*gaṁdhika*) Kum[ā]rabhaṭi, son of Kumaramitā (*Kumāramitrā*), the female pupil (*śiśinī*) of Aryya-Baladina (*Ārya-Baladatta*) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthānīya*) *kula*, the Vairā (*Vajrī*) *śākhā*, the Śirika (*Śrīka*) *saṁbhōka* (*saṁbhōga*), at the request of Aryya-Kumāramitrā (*Ārya-Kumāramitrā*).

40. S. 35.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 185, No. 10, and Plate.

— *saṁ pachatriśasya* (?) . . . . .

Mixed dialect. Fragment. Dedication of the monk (*bhikshu*) Buddhadāsa to some *vihāra*. The date is quite uncertain.

41. S. 38.—Mathurā (Kaṅkālī Ṭīlā) Jaina elephant capital inscription of the time of *mahārāja dēvaputra* Huvishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Growse, *Mathurá*, Part II. p. 172; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 40 f., No. 10.

[*Ma*]*h*[*ā*]*r*[*ā*]*jasya dēvaputrasya Huvishkasya saṁ 30 8 hē 3 di 10 1 ētāyē purvāyē.*

Mixed dialect. Setting up of (the elephant) Naṁdiviśāla by the banker (*śrēshṭhin*) Aryya Rudradāsa (*Ārya Rudradāsa*), the son of the banker (*śrēshṭhin*) Śivadāsa for the worship of the Arahaṁtas (*Arhats*).

42. S. 44.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* Huviksha.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 212, note 37.

— *śara*[*sa*]*tama-maharajasya Huvikshasya sava*[*tsa*]*rē 40 4 hana gr*[*sya*]*masa 3 divisa 2 ē*[*tasyāṁ*] *purvay*[*āṁ*].

Mixed dialect. Fragment. Dedication at the request of Nāgasēṇa (*Nāgasēna*), pupil (*śisa*) of Haginaṁdi (*Bhaganandin ?*), a preacher (*vāchaka*) in the [Vāraṇa] *gaṇa*, in the Aryachēṭiya (*Āryachēṭika*) *kula*, in the Haritamālakaḍhī (*Harītamālagaḍhī*) *śākhā*.

43. S. 45.—Bombay University Library Buddhist image inscription of the time of *mahārāja dēvaputra* Hūvishka[1].—1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269 f.

[*mahārājasya*] *Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5 ētasya purv[a]ya.*

Mixed dialect. Installation of an image of *bhagavat* Śakyamuni (*Śākyamuni*) in the Rōśikavihāra at Āḷikā by the female lay-worshipper (*upāsikā*) Khvasichā for the welfare of herself, her parents, her *bhaṭārikā*, the mother of Śamaṇikā (*Śramaṇikā*), Śamaṇikā (*Śramaṇikā*), Jīvaka, the mother of Jīvaka, and all creatures.

44. S. 45.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 387, No. 10, and Plate.

— *saṁ 40 5 va [3] di 10 [7] ētasya purvv[ā]ya.*

Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the . . . . . of Dharmmavṛiddhi. The bracketed signs of the date are doubtful.

45. S. 47.—Mathurā (Kaṅkālī Ṭīlā) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 268; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 176 f., No. 6; 1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 30, and Plate.

Sa 40 7 gri 2 di 20 ētasya purvayaṁ.

Mixed dialect. Fragment. Dedication by . . . . . . , daughter-in-law of the lay-hearer (*savaka*) Pusha (*Pushya*), wife of Giha . . . . . , mother of Pushadina (*Pushyadatta*), at the request of Sēna, pupil (*śisa*) of Ōhanadi (*Ōghanandin*) and preacher (*vāchaka*) in the V[ā]raṇa *gaṇa* and the Pētivamika (*Praitivarmika*) *kula*. Compare No. 81.

46. S. 48.—Mathurā (Kaṅkālī Ṭīlā) Jaina stone inscription of the time of *mahārāja* Huvishka.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 103, No. 14.

Mahārajasya Huvishkasya sa 40 8 hē 4 di 5.

Mixed dialect. Fragment. Mentions the Bramadāsiya (*Brahmadāsika*) *kula*, the Uchēnāgarī (*Uchchairnāgarī*) *śākhā*.

47. S. 49.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 141 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 59 ff.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 321, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, *Journ. Roy. As. Soc.* 1903, p. 327; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

saṁ 40 9 vva 4 di 20 ētasyāṁ purvvāyaṁ.

Mixed dialect. Fragment. Dedication of an image of the Arhat Nāndiāvarta (*Nāndyāvarta*) at the Vodva (?) *thupa*(*stūpa*) by the female lay-worshipper (*śrāvikā*) Dinā(*Dattā*), wife of . . . , at the request of Aya-Vṛidhahasti

[1] See above, p. 5, note 1.

(*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Vairā (*Vajrī*) *śākhā*. Compare No. 56.

48. S. 4 . . —Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1891 Bühler, *Ep. Ind.* Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

. . . . . 40 . hē . di 10 ē[ta]sya pū[rvvā]ya.

Mixed dialect. Fragment. Dedication (of the image) by . . . . . , [mother] of Sihadata (*Siṁhadatta*), first wife of the village headman (*grāmika*) Jayanāga, daughter-in-law of the village headman (*grāmika*) Jayadēva, daughter of . . . . . , at the request of Akakā(?), the female pupil (*śiśinī*) of Nandā(?) and of Balavarmā(?), the female companion (*saḍhacharī*) of Mahanandi (*Mahānandin*) and pupil (*śiśinī*) of Dati (*Dantin*) out of the Varaṇa (*Vāraṇa*) *gaṇa*, the Aryya-Haṭṭakiya (*Ārya-Hāṭṭakīya*) *kula*, the Vajanagarī (*Vārjanāgarī*) *śākhā*, the Siriya (*Śrīka*) [*saṁbhō*]*ga*. The unit of the date is illegible.

49. S. 50.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203, No. 17, and Plate.

Paṇa 50 hēmaṁtamāsē pa . . . .

Mixed dialect. Fragment. Mentions Āryya-Chēra(?), Yudhadina (*Yuddhadatta*), Pūshabudhi (*Pushyabuddhi*).

50. S. 50.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 209, No. 36, and Plate.

— . . . . *[50] hē 2 di 1 asya purvvaya.*

Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (*Vardhamāna*) by Vijayaśiri (*Vijayaśrī*), daughter of Bubu, first wife of Rajyavasu (*Rājyavasu*), mother of [Dē]vila and paternal grandmother of Vishṇubhava, who obeys the command (*paṇatihara*) of . . . . ghakaraba(?), the female pupil (*śiśinī*) obeying the command (*paṇatidharitā*) of Ayya-Jinadasī (*Ārya-Jinadāsī*), who was the female pupil (*śiśinī*) of Samadi . . . . va Dinara, the great preacher (*baha[t] vachaka*) and *gaṇin* of the Varaṇa (*Vāraṇa*) *gaṇa*, the Ayya-bhyista[1](?) *kula*, the Sa[ṁkasiyā] (*Saṁkāsikā*) *śakhā* (*śākhā*), the Śirigriha (*Śrigṛiha*) *sa*[*ṁ*]*bhōga*. The first figure of the date may possibly be 7.

51. S. 50.—Mathurā (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huvishka.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, Mathurā[2], p. 154 and Plate.

Mahārājasya dēvaputrasya Huvishkasya rajyasaṁ 50 hē 3 di [2].

Mixed dialect. Nothing beyond the date has been made out. The last sign of the date is doubtful.

52. S. 51.—Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130; 1880 Growse, *Mathurā*[2], p. 107.

Mahārājasya dēvaputrasya Huvishkasya saṁvatsarē 50 1 hēmaṁtamasa 1 div .

Mixed dialect. Nothing beyond the date has been read.

[1] Perhaps *Ayyabhyista-kulatō = Ayyāniyasatō kulatō = Ārya-Kaniyasataḥ kulataḥ.*

53. S. 52.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 203 f., No. 18, and Plate; 1904 corrections by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 16.

—saṁvatsara dvāpanā 50 2 hēmanta[mā]sa pratha . . . . . divasa paṁchaviśe 20 5 asma kshuṇē.

Mixed dialect. Dedication (of the image) by the worker in metal (*lōhikākāraka*) Śūra, the member of the committee (*goṭṭika*), the son of Śramaṇaka, at the request of the preacher (*vāchaka*) Aryya-Dēva(*Ārya-Dēva*), the companion (*shaḍhachara*) of the *gaṇin* Aryya-Maṁguhasti (*Ārya-Māghahastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Ghastuhasti (*Ārya-Hastahastin*), of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Vērā (*Vajrī*) *ś[ā*]khā*, the Sṭānikiya (*Sthānikīya*) *kula*, the Śrigṛiha *saṁbhōga*. Compare No. 54.

54. S. 54.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381 f.; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 235; 237; 239, No. 2; 1891 Bühler, *Ep. Ind.* Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 104 f., No. 17.

—sava 50 4 hēmaṁtamāsē chaturtthē 4 divasē 10 asya purvvāyām.

Mixed dialect. Dedication of an image of Sarasvatī by the worker in metal (*lōhikakāruka*) Gōva (*Gōpa*), the son of Sīha (*Siṁha*), at the request of the preacher (*vāchaka*) Aryya-Dēva (*Ārya-Dēva*), the companion (*śraddhachara*) of the *gaṇin* Aryya-Māghahasti (*Ārya-Māghahastin*), the pupil (*śishya*) of the preacher (*vāchaka*) Aryya-Hastahasti (*Ārya-Hastahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthāniya (*Sthānīya*) *kula*, the Vairā (*Vajrī*) *śākhā*, the Śrigṛiha *saṁbhōga*. Compare No. 53.

55. S. 57.—Mathurā (Sitalghāṭi Mound, now Mathurā Museum) Jaina image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, *Mathurá*, p. 128 f., and Plate; 1885 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36; 1892, Bühler *Ep. Ind.* Vol. II. p. 210, No. 38, and Plate.

Saṁvatsarē saptapañchāśē 50 7 hēmantratritīyē divasē trayōdaśē sye p[ū]rvvāyām.

Mixed dialect. Fragment. Only the date is preserved.

56. S. 60.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēvaputra* Huvashka.—1891 Bühler, *Ep. Ind.* Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 204, note 61; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105, No. 18.

—ma[hā]rā[ja]sya r[ājā]tirājasya dēvaputrasya Huvashkasya saṁ 60 hēmantamāsē 4 di 10 ētasyāṁ pūrvvāyāṁ.

Mixed dialect. Fragment. Dedication of an image of Ṛishabha by Dattā, wife of Ka . . . pasaka, [at the request of] . . . the *gaṇin* Āryya-Kharṇṇa (?), pupil (*śishya*) of Āryya-Vṛiddhahasti (*Ārya-Vṛiddhahastin*), a preacher (*vāchaka*) in the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Sthānikiya *kula*, the *śākhā* of the Aryya-Vēriyas (*ārya-Vajrīyas*). Compare No. 47.

57. S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cunningham, *Arch Surv Rep.* Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, *Vienna*

Orient. Journ. Vol. I. p. 172 f.; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 142; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 63; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 105 f., No. 19.

—*saṁ 60 2 gri 3 di 5 ētāyē purvāyē.*

Mixed dialect. Records, after an invocation of the Arahaṁtas (*Arhats*) and Siddhas, the gift (of the image) to the community of the four orders (*chatuvarṇa saṁgha*) by Vaihikā (?), at the request of the *ātapika* Grahabala, pupil (*śishya*) of the preacher (*vāchaka*) Arya-Kakasaghasta (*Ārya-Karkaśahasta*). Compare No. 58.

58. S. 62.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204, No. 19, and Plate.

—*sa 60 2 va 2 di 5 ētasya puvaya.*

Mixed dialect. Fragment. Dedication at the request of the *ātapika* Grahabala, the pupil (*śisha*) of the preacher (*vāchaka*) Āya-Karkuhastha (*Ārya-Karkaśahasta*) of the Vāraṇa *gaṇa*. Compare No. 57.

59. S. 72.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab of the time of *svāmin mahākshatrapa* Śōḍāsa.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 177 f.; 1891 correction by Cunningham, *Academy*, Vol. XXXIX. p. 397; 1892 Bühler *Ep. Ind.* Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, *Ep. Ind.* Vol. IV. p. 55, note 2; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 21, and Plate XIV.

—*sv[ā]misa mahakshattrapasa Śōḍāsasa savatsarē 70 2 hēmaṁtamāsē 2 divasē 9.*

Mixed dialect. Records, after an invocation of the Arahat (*Arhat*) Vardhamāna, the setting up of an Āryavatī by Amōhinī, the Kochhī (*Kautsī*), a female lay-disciple of the ascetics (*sama[na*]sāvikā*), together with her sons Pālaghōsha, Poṭhaghōsha (*Prōshṭhaghōsha*), Dhanaghōsha, for the worship of the Arahats (*Arhats*).

60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of *mahārāja rājātirāja dēvaputra* Vāsu . . . .—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 15, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 4, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, *Ep. Ind.* Vol. I. p. 373, note 7; 1892 correction by Cunningham, *Numism. Chron.* Ser. III. Vol. XII. p. 50, note 6; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 106 f., No. 20; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 241-246, and Plate.

Mahārājasya r[ā] . . . . . sya dēvaputrasya Vāsu . . . . . savatsarē 70 4 varsham[ā]sē prathamē divasē triś[ē] 30 asyaṁ puvvayaṁ.

Mixed dialect. Fragment. Mentions the great general (*mahadāṇḍanāyaka*) Vālina at Talakiya (*or* Talakī ?).

61. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 17, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New. Ser. Vol. V. p. 183, No. 5, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 11, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.

Saṁvatsarē 70 7 gri 3 divas[ē] 5 asya puvvayē.

Mixed dialect. Dedication (of the pillar) by the monk (*bhikshu*) Dharmmadēva.

62. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 1, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cunningham, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 195; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 33, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, *Mathurá*, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, *Buddha Gayá*, p. 187, note *; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
Saṁ 70 7 gri 4 di 4.
Mixed dialect. Dedication of base of pillar (*kuṁbhaka*) 25 to the *vihāra* of the *mahārāja rājātirāja dēvaputra* Hūvishka by the monk (*bhikshu*) Jīvaka, the Oḍiyanaka (inhabitant of *Uḍḍiyāna*).

63. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 127, No. 2, and Plate IV; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 2, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 13, and Plate XIV; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
— *saṁ 70 7 gri 4 divasē 20* [*9*].
Mixed dialect. Dedication (of the pillar) by Dēvila, the servant or priest at the temple of Dadhikarṇa (*Dadhikarṇṇa-dēvikulika*). The last figure of the date is uncertain.

64. S. 77.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar. —1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p 130, No. 18, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 243 ff.
Saṁvatsarē 70 7 va divasē 5 asya purvvayē.
Mixed dialect. Dedication (of the pillar) by the monk (*bhikshu*) Dharmmadēva. Perhaps this inscription is identical with No. 61.

65. S. 77.—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders, *Ep. Ind.* Vol. IX, p. 243 ff.
— *saṁ 70 7 va 1 di 10 1.*
Mixed dialect. Fragment (?). Records the gift of pillar 126.

66. S. 80.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja* Vāsudēva.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 24, and Plate.
— *maharajasya Vāsudēvasya saṁ 80 haṇa va 1 di 10 2 ētasa pūrvvāyāṁ.*
Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter-in-law of Saṁghanadhi (?), the . . . . of Bala . . .

67. S. 81.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 204 f., No. 21, and Plate.
Sa 80 1 va 1 di 6 ētasya puvīya.
Mixed dialect. Fragment. Dedication at the request of Datā (*Dattā*), the female

pupil (*aṁtēvāsikinī*) of Ayikā Jīvā (*Āryā Jīvā*). Mentions besides Grahaśiri (*Grahaśrī*).

68. S. 83.—Mathurā (Kaṅkālī Ṭīlā, now Mathurā Museum) Jaina image inscription of the time of *mahārāja* Vāsudēva.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 16, and Plate XV; 1890 correction by Bühler, *Vienna Orient. Journ.* Vol. IV. p. 324; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 107, No. 21.
— *mahārājasya Vāsudēvasya saṁ 80 3 gri 2 di 10 6 ētasya pūrvvayē.*
Mixed dialect. Dedication of the image by Jinadāsī, daughter of Sēna, daughter-in-law of Datta, wife of the perfumer (*gandhika*) Vya . . cha . . . .

69. S. 83.—Mathurā (Jail Mound, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 34, No. 17, and Plate XV.
Saṁ 80 3 gri 2 di 20 5 ētayē purvvayē.
Mixed dialect. Fragment. Only the date has been preserved.

70. S. 86.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388, No. 12, and Plate.
Saṁ 80 6 hē 1 di 10 2.
Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa (*Dāsa*), wife of Pṛiya (*Priya*), at the request of Aya-Vasulā (*Ārya-Vasulā*), female pupil (*śiśinī*) of Aya-Saṅgamikā (*Ārya-Saṁgamikā*), out of the [Mēhi]ka (*Maighika*) *kula*. Compare No. 24 and Bühler, *Vienna Orient. Journ.* Vol. IV. p. 323.

71. S. 87 (?).—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 388 f., No. 13, and Plate.
[*Saṁ 80 7*] *gri 1 di* [*20*] *a*[*smi*] *kshuṇē.*
Mixed dialect. Fragment. Mentions Mittra (*Mitra*), the pupil (*śishya*) of Āryya-Kumāranandi (*Ārya-Kumāranandin*), the Uchchēnāgara (of the *Uchchairnāgarī śākhā*). The figures of the dates of the year and the day are doubtful.

72. S. 87.—Mathurā (Kaṅkālī Ṭīlā) Jaina image inscription of the time of *mahārāja rājātirāja* Shāhi Vāsudēva.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 22.
—*mahārājasya rājātirājasya Shāhir-Vvāsudēvasya saṁ 80 7 hē 2 di 30 ētasyā purvāyā.*
Mixed dialect. Fragment. Nothing beyond the date has been made out.

73. S. 90.—Mathurā (Kaṅkālī Ṭīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 175 f., No. 3; 1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 22, and Plate.
sa[*ṁ*]*va*[*tsarē 90*] *va* . . . . . .
Mixed dialect. Fragment. Dedication by the wife of . . . . , the daughter-in-law of Dina (*Datta*), [at the request of (?)] . . . Bhatibalā . . . . out of the K[oṭṭiya] (*Kauṭṭika*) *gaṇa*, the P[r]a[śna]v[ā]ha[na]ka *kula*, the Majhamā (*Madhyamā*) *śākhā*.

74 S. 93.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 23, and Plate.
— *saṁ 90 3* [*va*] . . . . .

Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (*Mahāvīra*), the setting up of an image of *bhagavat* Varddhamāna by . . . . . the daughter of the treasurer (*hairaṇyaka*) Dēva, at the request of the *gaṇin* Nandi (*Nandin*).

75. S. 95.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 234; 240, No. 3; 1890 Bühler, *Vienna Orient. Journ.* Vol. IV. p. 327, note 3; 1892 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 22, and Plate; 1901 Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 24, and Plate XVII, 2.

—*saṁ 90 5 gri 2 di 10 8.*

Mixed dialect. Fragment. Dedication of an image by . . . . the daughter of Grahadata (*Grahadatta*), [the wife] of Dhanahathi (*Dhanahastin*), at the request of Dhāmathā (?), the female pupil (*śiśinī*) of Aryya-Araha . . . (*Ārya-Arhad* . . .) out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Ṭhāniya (*Sthānīya*) *kula*, the Vaïrā (*Vajrī*) *śākhā*. The panel besides contains the name of the ascetic (*śramaṇa*) Kaṇa or Kaṇha (*Kṛishṇa*) and a lady's name probably to be read Anaghaśrēshṭhivijā. The first two signs of the date are uncertain.

76. S. 98.—Mathurā (Kaṅkālī Ṭīlā) Jaina image inscription of the time of *rājan* Vāsudēva.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, *Almanach der Wiener Akademie der Wissenschaften*, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, *Vienna Orient. Journ.* Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, *Vienna Orient. Journ.* Vol. II. p. 144; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 108, No. 23.

—*rājña Vāsudēvasya saṁvatsarē 90 8 varshamāsē 4 divasē 10 1 ētasyā purvvāyē.*

Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (*Mahāvīra*), the dedication by some woman, the . . . of Aryya-Kshēma (*Ārya-Kshēma*), ... the daughter of Pravaraka, the daughter-in-law of the perfumer (*gandhika*) Varuṇa, . . . [at the request] of . . . the *gaṇin* Aryya-Dēvadata (*Ārya-Dēvadatta*), out of the Aryy-Odēhikiya[1] (*Ārya-Uddēhikīya*) *gaṇa*, the Paridhāsika *kula*, the Pētaputrikā (*Paitāputrikā ?*) *śākhā*.

77. S. 98.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 205, No. 24, and Plate.

Sa 90 8 hē 1 di 5 asma kshuṇē.

Mixed dialect. Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Uchanaga[ri] (*Uchchānāgarī*) [*śākhā*].

78. S. 299.—Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some *mahārāja rājātirāja*.—1896 Bühler, *Academy*, Vol. XLIX. p. 367=*Journ. Roy. As. Soc.* 1896, p. 578 f.=*Vienna Orient. Journ.* Vol. X. p. 171 f.; 1908 Banerji, *Ind. Ant.* Vol. XXXVII. p. 33 ff., and Plate III.

—*mahārājasya rājatirājasya svarvachchharasvatē . . . . . 200 90 9 hamatamāsē 2 divasē 1.*

Mixed dialect. Fragment. Records, after an invocation of all Śidhas (*Siddhas*) Ārahātas (*Arhats*), the setting up of an image of the Ārahat (*Arhat*) Mahāvira (*Mahāvīra*) in the temple of the Ārhats (*ārāhatāyatāna*) and of a shrine (*dēvakula*) by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (*savāvikā-bhaginī*) Okhā, ... of . . . śirika and Śivadina (*Śivadatta*).

[1] Or Aryya-Dēhikiya (*Ārya-Dēhikiya*).

79. Mathurā (Kaṅkālī Ṭīlā) image inscription of the time of *mahārājātirāja* Kaṇishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 16, and Plate VI; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149 f., No. 25.

. . . *[ma]h[ā]rājātir[ā]jasya Kaṇishkasya saṁvatsa[rē].*

Mixed dialect. Fragment. Nothing beyond the date has been made out.

80. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *dēvaputra* Huvishka.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 25, and Plate.

. . . *[va]putrasya Huvishkasya sa* . . . .

Mixed dialect. Fragment. Only the date has been preserved.

81. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of some *mahārāja rājātirāja*.—1892 Bühler, *Ep. Ind.* Vol. II. p. 206, No. 27, and Plate.

— *mahārājasya rājātirājasya* . . .

Mixed dialect. Fragment. Mentions Sē[na], pupil (*śishya*) of Ōhanandi (*Ōghanandin*). Compare No. 45.

82. Mathurā (Jail Mound) stone-slab inscription of the time of *svāmin mahākshatrapa* Śoṁḍāsa.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 30, No. 1, and Plate XIII; 1874 Growse, *Mathurá*, Part II. p. 172; 1891 correction by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 correction by Bühler, *Vienna Orient. Journ.* Vol. V. p. 177; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 149, No. 24; 1908 Lüders, *Ep. Ind.* Vol. IX. p. 246-248.

Mixed dialect. A tank (*pushkaraṇī*), the western tank of the twin tanks, a reservoir (*udapāna*), a garden (*ārāma*), a pillar (*stambha*) and a stone-slab (*śilāpaṭṭa*), by the treasurer (*gaṁjavara*) of *svāmin mahākshatrapa* Śoṁḍāsa, a *brāhmaṇa* of the Sēgrava (*Śaigrava*) *gōtra*.

83. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of *mahārāja mahākshatrapa* Ma . . . . .—1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 3, and Plate.

—*mahārāja-mahākshatrapa-Ma* . . . .

Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been cut out of the back of the panel bearing inscription No. 104.

84. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 15, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 32.

. . . *10 7 ēta[syāṁ] pūrvvāyāṁ.*

Mixed dialect. Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) *gaṇa*.

85. Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, Mathurá[2], p. 108, and Plate; 1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 18, and Plate.

— *[saṁ]* . . . . . *[di] 5 ētasyaṁ pū[rvvāyaṁ].*

Mixed dialect. Dedication of a stone slab (*śilāpaṭṭa*) in the temple (*stāna*) of the divine lord of serpents (*bhagavat nāgēndra*) Dadhikarṇṇa by the sons of the actors

(*śailālakas*), the Māthuras (of *Mathurā*), who are praised as the Chāndaka brothers, chief among whom was Nandibala.

86. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 31, and Plate.
— . . . . 5 *asmi kshuṇē.*
Mixed dialect. Fragment. Mentions a female pupil (*śishinī*) of Ārya-Sukara, and Aryya-Nāgadattā (*Ārya-Nāgadattā*).

87. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 392 f., No. 25, and Plate.
— . . . *rshamāsē 1 divasē 30 asmi kshu* . . .
Mixed dialect. Fragment. Only the words given above have been preserved.

88. Mathurā Buddhist image inscription.—1874 Growse, *Mathurá*, Part I. p. 78; Part II. p. 175; 1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, Mathurá,[2] p. 106, and Plate.
— . . *varshamāsē 2 divasē 6.*
Mixed dialect(?). Fragment. Nothing beyond the date can be made out.

89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150, No. 26.
Saṁ . . . . *divasē 10 asyā pūrvvayē.*
Mixed dialect. Fragment. Dedication by the monk (*bhikshu*) Buddhanandi (*Buddhanandin*).

90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 194, No. 30, and Plate.
Only the figures 100 10 8. Compare No. 91.

91. Mathurā (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 194, No. 31, and Plate.
Only the figures 100 20 7. Compare No. 90.

92. Mathurā (Arjunpura Mahalla Mound) pillar inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 36, and Plate V, I.
Prakrit. Gift of Āmōgharakhitā (*Amōgharakshitā*).

93. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina stone inscription.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 175 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 198 f., No. 1, and Plate.
Prakrit. Dedication of an arch for the temple (*pāsādōtōraṇa*) by the lay-hearer (*sāvaka*) Utaradāsaka (*Uttaradāsaka*), son of a Vachhī (*Vātsī*) and disciple (*āṁtēvāsi*) of the ascetic (*samana*) Māharakhita (*Māgharakshita*).

94. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab.—1892 Bühler, *Ep. Ind.* Vol. I. p. 396, No. 33, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 20, and Plate XIII; 1905 Fleet *Journ. Roy. As. Soc.* 1905, p. 635-655; 1908 referred to by Banerji, *Ind. Ant.* Vol. XXXVII. p. 49.
Mixed dialect. Fragment. Records, after invocation of Arahat (*Arhat*) Vardhamāna, the setting up of a tablet of homage (*āyāgapaṭa*) by Śimitrā (*Śivamitrā ?*), the

Kōśikī (*Kauśikī*), [wife] of Gotiputra (*Gauptīputra*), a black serpent to the Poṭhayas (*Prōshṭhakas*) and Śakas.

95. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 150 f., No. 27.

Mixed dialect. Fragment. Setting up of tablets of homage (*āyāgapaṭas*) in a *bhaṁḍira* by the goldsmith (*sōvaṇika*) Nāṁdighōsha (*Nandighōsha*), son of . . . . . . Nāṁdika (*Nandika*).

96. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 9, and Plate.

Mixed dialect. Fragment. Dedication of an image by (?) Īdrapāla (*Indrapāla*), the son of a Gotī (*Gauptī*), for the worship of the Arahats (*Arhats*). Perhaps this inscription is to be read from below.

97. Mathurā (Kaṅkālī Ṭīlā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, *Mathurá*, Part II. p. 174; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 4, and Plate; 1880 Growse, *Mathurá*,[2] p. 109, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 151, No. 28.

Prakrit. Fragment. Dedication by Pūsā (*Pushyā*), the wife of Puphaka (? *Pushpaka*), the son of a Mogalī (*Maudgalī*).

98. Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 118, and Plate XVIII; 1880 Growse, *Mathurá*,[2] p. 117, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152, No. 29.

Mixed dialect. Gift of the servant of the interior (*abhyaṁtarōpasthāyaka*) Kaṭhika.

99. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured *tōraṇa*.—1891 Bühler, *Academy*, Vol. XXXIX. p. 373 f.; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 176; 1892 Bühler, *Ep. Ind.* Vol. II. p. 199, No. 4, and Plate.

Mixed dialect. A temple (*pāsāda*), the gift of Dhāmaghōshā (*Dharmaghōshā*), the female disciple (*aṁtēvāsinī*) of *bhadata* (*bhadanta*) Jayasēna.

100. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina tablet inscription.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 19, and Plate XII.

Prakrit. Fragment. Setting up of a tablet of homage (*āyāgapaṭa*) for the worship of the Arahatas (*Arhats*) by Śivayaśā (*Śivayaśas*), . . . wife of the dancer (*naṭaka*) Phaguyaśa (*Phalguyaśas*).

101. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina frieze inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, *Ep. Ind.* Vol. II. p. 314 ff., and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 25, and Plate XVIII.

Prakrit. Fragment. The name of *bhagavat* Nēmēsa is preserved.

102. Mathurā (now Mathurā Museum) Jaina inscription on sculptured slab.—1885 Bhagvanlal Indraji, *Actes du sixième Congrès International des Orientalistes à Leide*, Part III. p. 142 ff., and Plate; 1901 noticed by Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol.

XX. p. 61, and Plate CIII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 868.
Mixed dialect. Records, after an invocation of the Ārahat (*Arhat*) Vardhamāna the setting up of a shrine (*dēvikula*) of the Ārahat (*Arhat*), an *āyāgasabhā*, a reservoir (*prapā*), and stone slabs (*śilāpaṭa*) in the Arhat temple (*Arahatāyatana*) of the Nigathas (*Nirgranthas*) by the lay-disciple of the ascetics (*śamaṇaśrāvikā*), the Nādā courtezan (*gāṇikā*) Vāsū, daughter of the Ādā courtezan (*gaṇikā*) Lōṇaśōbhikā (*Lavaṇaśōbhikā*), together with some of her relatives for the worship of the Arahatas (*Arhats*).

103. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 15.
Prakrit. Fragment. Records, after an invocation of the Arahat (*Arhat*) Mahāvira (*Mahāvīra*), the gift of a tablet of homage (*āyāgapaṭa*) by . . . . . itā, wife of . . . . lavāḍa (?), the Māthuraka (inhabitant of *Mathurā*).

104. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 201, No. 10, and Plate.
Prakrit. Fragment. Mentions Jīvanādā (*Jīvanandā*). Compare No. 83.

105. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 30, and Plate; 1894 referred to by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 14, and Plate VII.
Mixed dialect. Records, after an invocation of the Arahaṁtas (*Arhats*), the setting up of a tablet of homage (*āyāgapāṭa*) by Sihanādika (*Siṁhanandika*), son of the *vānika* Sihaka (*Siṁhaka*) and son of a Kōśikī (*Kauśikī*), for the worship of the Ārahaṁtas (*Arhats*).

106. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 31, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 17, and Plate X.
Mixed dialect. Fragment. Mentions, after an invocation of the Arahaṁtas (*Arhats*), the wife of Śivaghōshaka.

107. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1891 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 32, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 18, and Plate XI.
Mixed dialect. Records, after an invocation of the Arahaṁtas (*Arhats*), the setting up of a tablet of homage (*āyāgapaṭa*) by Achalā (?), daughter of Mala . . ṇa (?), daughter-in-law of Bhadrayaśa (*Bhadrayaśas*) and wife of Bhadranadi (*Bhadranandin*), for the worship of the Arahatas (*Arhats*).

108. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, *Ep. Ind.* Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 153 f., No. 31.
Mixed dialect. Records, after an invocation of the A[ra*]haṁtas (*Arhats*), the dedication of an arch (*tōraṇa*) by the lay-pupil of the ascetics (*śramaṇaśrāvikā*) . . lahastini, together with some of her relatives.

109. Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue.—1901 Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 56, and Plate XCIX.
Mixed dialect (?). The reading is quite uncertain.

110. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 179; 1892 Bühler, *Ep. Ind.* Vol. II. p. 207, No. 29, and Plate.
Mixed dialect. Fragment. Dedication of an image of the Ârhat (*Arhat*) Parśva (*Pārśva*). Mentions the preacher (*vāchaka*) Ghōshaka, pupil (*śisha*) of Uggahini, a *gani* (*gaṇin*) in the Sthānikiya (*Sthānikīya*) *kula*.

111. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) stone inscription.—1891 Bühler, *Ep. Ind.* Vol. II. p. 200, No. 7, and Plate.
Sanskrit. Fragment of some *praśasti*.

112. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 389 f., No. 16, and Plate.
Mixed dialect. Fragment. Dedication of [an image] of the Arahaṁta (*Arhat*) Vadhamāna (*Vardhamāna*) by . . . . the daughter of Kala, the sister (?) of Sinavishu, at the request of . . . . . . Saṭi (?).

113. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, *Academy*, Vol. XXXV. p. 381; 1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 236; 240, No. 4; 1891 Bühler, *Ep. Ind.* Vol. I. p. 392, No. 23, and Plate.
Mixed dialect. Fragment. Mentions the Vāraṇa *gaṇa*, the Arya-Kaniyasika (*Ārya-Kanīyasika*) *kula*, the Od . . . [*śākhā ?*].

114. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 26, and Plate.
Mixed dialect. Dedication [of an image] by Chiri, the son of Dāsa.

115. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 393, No. 27, and Plate; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 35, note 10.
Mixed dialect. Fragment. Setting up of an image of Vādhamāna (*Vardhamāna*). Mentions the Ṭhāniya (*Sthānīya*) [*kula*].

116. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, *Ep. Ind.* Vol. I. p. 397, No. 34, and Plate.
Mixed dialect. Fragment. Mentions, after an invocation of the Arahaṁtas (*Arhats*) and [Si]ddhas, the Vāraṇa *gaṇa*, the Aya-Hāṭṭiya (*Ārya-Hāṭṭīya*) *kula*, the Vajanāgari (*Vārjanāgarī*) *śākhā*, the Arya-Śirikiya (*Ārya-Śrīkīya*) *saṁbhōga*.

117. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, *Academy*, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, *Vienna Orient. Journ.* Vol. V. p. 178 f.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 206 f., No. 28, and Plate.
Prakrit. Fragment. Records, after an invocation of *bhagavat* Usabha (*Ṛishabha*), some gift at the request of Sāditā, female pupil (*sisinī*) of . . . ḍhuka, a

preacher (*vāyaka*) in the Vāraṇa *gaṇa*, Nāḍika (*or* Nādika) *kula* and . . . . . *śākhā*.

118. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 33, and Plate.
Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (*Dattā*), daughter of Vajaranadya (*Vajranandin ?*), [daughter-in-law] of Vādhiśiva (*Vṛiddhiśiva ?*), wife of . . . i. Mentions besides Baḍimaśī.

119. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina inscription on large slab.—1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 34, and Plate.
Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā, daughter of Navahasti (*Navahastin*), daughter-in-law of Grahasēna, ... mother of the brothers Śivasēna, Dēvasēna and Śivadēva, for the acceptance of Aryya-Sandhi (*Ārya-Sandhi*), pupil (*śishya*) of Aryya-Balattrata (*Ārya-Balatrāta*), [at the request of] Aryya-Bahma . . . (*Ārya-Brahma* . . .), the female pupil (*śiśiṇī*) of Aryya Balattrata (*Ārya-Balatrāta*) out of the Uchēnagarī (*Uchchairnāgarī*) *ś*[*ā**]*khā*. Compare No. 32.

120. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, *Ep. Ind.* Vol. II. p. 208, No. 35, and Plate.
Mixed dialect. Fragment. Dedication of . . . the mother of . . . lana, the . . . of Śivadata (*Śivadatta*), at the request of . . . idharā . . . out of the Śirika (*Śrīka*) *sambhōka* (*sambhōga*).

121. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, *Ep. Ind.* Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 197; 1900 correction by Boyer, *Journ. As.* Ser. IX. Vol. XV. p. 571 ff.
Mixed dialect. Dedication of an image of Usa[bha] (*Ṛishabha*) by Gulhā, daughter of Varmā and wife of Jayadāsa, at the request of Aryya-Śāmā (*Ārya-Śyāmā*), the female pupil (*śiśinī*) of Aryya-Gāḍhaka (*Ārya-Gāḍhaka*), the pupil (*śiśa*) of Aryya-Jēshṭahasti (*Ārya-Jyēshṭhahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Brahmadāsika *kula*, the Uchchēnāgarī (*Uchchairnāgarī*) *śākhā*, the Sirika (*or* Siriya) (*Śrīka*) *sambhōga*. The inscription mentions besides Aryya-Mihila (*Ārya-Mihila*), the pupil (*śishya*) of Aryya-Jēshṭahasti (*Ārya-Jyēshṭhahastin*). Compare Nos. 20 and 122.

122. Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, *Ep. Ind.* Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith, *Arch. Surv. Ind.* New Imp. Ser. Vol. XX. p. 47, and Plate XC, 2.
Mixed dialect. Dedication of a fourfold image (*śavadōbhadrika*) by Sthirā, daughter of Varaṇahasti (*Varaṇahastin*) and of Dēvī, daughter-in-law of Jayadēva and daughter-in-law of Mōshinī (*Mōshiṇī*), first wife of Kuṭha Kasutha, at the request of the preacher (*vāchaka*) Aryya-Kshēraka (*Ārya-Kshēraka*), pupil (*śishya*) of Aryya-Mihila (*Ārya-Mihila*), the pupil (*śishya*) of Ayya-Jēshṭahasti (*Ārya-Jyēshṭhahastin*), out of the Koṭṭiya (*Kauṭṭika*) *gaṇa*, the Uchēnagarī (*Uchchairnāgarī*) *ś*[*ā*]*khā*, the Bamhādāsia (*Brahmadāsika*) *kula*, the Śirigriha (*Śrīgṛiha*) *sambhōka* (*sambhōga*). Compare Nos. 20 and 121.

123. Mathurā (Kaṅkālī Ṭīlā, now Mathurā Museum) Jaina image inscription.—1877 Rajendralala Mitra-Growse, *Ind. Ant.* Vol. VI. p. 219, No. 8, and Plate; 1880

Growse, *Mathurá*², p. 109, and Plate; 1892 Bühler, *Ep. Ind.* Vol. I. p. 383, note 60; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 154, No. 33.
Mixed dialect. Fragment. Records some gift at the request of the preacher (*vāchaka*) Siha (*Siṁha*), the pupil (*śishya*) of Datta. Compare No. 29.

124. Mathurā Jaina inscription.—1889 Bühler, *Vienna Orient. Journ.* Vol. III. p. 233, note 3.
Mixed dialect (?). Fragment. Mentions the Koṭṭiya (*Kauṭṭika*) [*gaṇa*].

125. Mathurā (now Aligarh Institute) Buddhist rail-pillar inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 36, No. 21, and Plate XVI; 1879 Cunningham, *Stūpa of Bharhut*, p. 130, and Plate LIII; 1890 Senart, *Journ. As.* Ser. VIII. Vol. XV. p. 119 f.; 1892 Senart, *Ind. Ant.* Vol. XXI. p. 246, note 62.
Mixed dialect. Fragment. Dedication of a railing (*vēdikī*) and arches (*tōraṇa*) at (?) the *ratanagṛiha* (*ratnagṛiha*) by [Vādhapā]la Dhanabhūti, the son of a Vātsī, ... of Dhanabhūti, ... , together with his parents and the four orders (*parishā*), for the worship of all Budhas (*Buddhas*).

126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 23, and Plate; 1877 Growse, *Ind. Ant.* Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, *Mathurá*², p. 154, and Plate; 1890 correction by Senart, *Journ. As.* Ser. VIII. Vol. XV. p. 121, note; 1901 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XX. p. 269, note 2; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.
Mixed dialect. Dedication of the base of a pillar (*kuṁbhaka*) by the monks (*bhikshu*) Śuriya and Buddharakshita, the *prahaṇikas*, for the gift of health to all *prahaṇikas*.

127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 6, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 13; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., No. 36.
Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Siṁha. Compare No. 128.

128. Mathurā (now Indian Museum, Calcutta) inscription on base and plinth of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, Nos. 5ᵃ and 5ᵇ, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 12; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 154 f., Nos. 34 and 35.
Mixed dialect. Fragment. Dedication by . . . . the son of Vasumihira and by Viśvadēvaka (? *or* Viśvasika ?) and (?) Vasumihira (?), the son (*or* sons) of Siṁha. Compare No. 127.

129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 21; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 37.
Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthavira*), who bore the epithet of *bhadanta*.

130. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson,

Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 38.

Sanskrit(?). Fragment. Dedication by some elder of the congregation (*saṅghasthavira*).

131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 39.

Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (*saṅgha-[sthavira]*).

132. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, No. 40.

Mixed dialect. Fragment. Dedication by the monk (*bhikshu*) Buddharakshita and the monk (*bhikshu*) Saṅgha . . . . Compare Nos. 133 and 134.

133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.

Mixed dialect. Fragment. Dedication by the monk (*bhikshu*) Buddharakshita and the monk (*bhikshu*) . . . . . . Compare Nos. 132 and 134.

134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155.

Mixed dialect. Fragment. Dedication of the monk (*bhikshu*) Buddharakshita and (?) the Śakya monk (*Śakyabhikshu*) . . . . . Compare Nos. 132 and 133.

135. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 186, No. 11.

Mixed dialect. Fragment. Dedication by the monk (*bhikshu*) Buddhaghōsha.

136. Mathurā (now Mathurā Museum) stūpa inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 20, and Plate.

Mixed dialect. Of Naśapriyā, daughter of Śurana.

137. Mathurā Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 22.

Mixed dialect. Fragment. Contains the names (?) . . . dandi Saṅghadēva Siṅghaghuta (?) Dharmapriya Saṅghamitra Dharmapriya. Quite uncertain.

138. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 25, and Plate.

Mixed dialect. Records the setting up of an image of *bhagavat* Śakyamuni. The rest is uncertain.

139. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 27.
Mixed dialect. Fragment. Gift of the monk (*bhikshu*) Datta.

140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 28.
Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the *vihāra* of the Kakatikas (?).

141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII; 1904 correction by Lüders, *Ind. Ant.* Vol. XXXIII. p. 155, note 100.
Mixed dialect. Fragment. Records the dedication of some *bhikshu*. The reading of the names is quite uncertain.

142. Mathurā (Chaubārā Mound) Buddhist stone inscription.—1874 Growse, *Mathurá*, Part II. p. 176; 1880 Growse, *Mathurá*[2], p. 115.
Mixed dialect(?). Fragment. Only the word 'of the Budhas (*Buddhas*).'

143. Mathurā (Chaubārā Mound) Buddhist (?) stone inscription.—1874 Growse, *Mathurá*, Part II. p. 176; 1880 Growse, *Mathurá*[2], p. 115.
Sanskrit (?). Fragment. No name is preserved.

144. Mathurā Buddhist image inscription.—1877 Growse, *Ind. Ant.* Vol. VI. p. 219, No. 7 and Plate; 1880 Growse, *Mathurá*[2], p. 126, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 155 f., No. 41.
Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.

145. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 26, and Plate.
Sanskrit (?). Fragment. Dedication of an image. Mentions Dharmāśōka (?) Uncertain.

146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, *Journ. Beng. As. Soc.* Vol. XLVII. Part I. p. 130, and Plate XXI.; 1880 Growse, *Mathurá*[2], p. 107, and Plate.
Sanskrit (?). Dedication by the Śākya monk (*Śākyabhikshu*) Yaśadinna (*Yaśōdatta*).

147. Mathurā Buddhist image inscription.—1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 188, No. 24, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 156, No. 42.
Sanskrit. Dedication by the Śākya monk (*Śākyabhikshu*) Saṁgharakshita.

148. Mathurā (now Indian Museum, Calcutta) Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 129, No. 12, and Plate V 1870 Dowson, *Journ. Roy. As. Soc.* New Ser. Vol. V. p. 187, No. 19, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 156, No. 43.
Sanskrit. Dedication by the Śākya monk (*Śākyabhikshu*) Dharmadāsa.

149. Mathurā Buddhist image inscription.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V; 1870 Dowson, *Journ. Roy. As*

Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, *Ind. Ant.* Vol. XXXIII. p. 156, No. 44.
Sanskrit. Dedication by the Śākya monk (*Śākyabhikshu*) *bhadanta* Brahmasōma.

150. Parkham (now Mathurā Museum) image inscription.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 41, and Plate VI.
Prakrit. Made by Gōmātaka, the pupil (*atēvāsin*) of Kunika. The inscription to the left has not been read.

151. Mahwan inscription on sculptured stone.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XX. p. 41, and Plate V, 3.
Only the figures 20 3.

152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 324, and Plate XXV.
Prakrit. (Relics) of Sāriputa (*Śāriputra*).

153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 324, and Plate XXV.
Prakrit. (Relics) of Maha-Mogalāna (*Mahā-Maudgalyāyana*).

154. Sōnāri Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 313, and Plate XXIII, 8.
Prakrit. Gift of the architect (*navakam[ika]*) Dhamaguta (*Dharmagupta*), pupil (*atēvāsin*) of Aya-Pasanaka (*Ārya-Prasannaka*).

155. Sōnāri Stūpa I. rail inscription —1854 Cunningham, *Bhilsa Topes*, p. 313, and Plate IX, 2, and XXIII, 9.
Prakrit. Gift of the monk (*bhichhu*) Sagharakhita (*Saṁgharakshita*), pupil (*atēvāsin*) of Aya-Pasanaka (*Ārya-Prasannaka*).

156. Sōnāri Stūpa II. inscription on crystal box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 121, 316, and Plate XXIV; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 688 ff.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauptīputra*), the Hēmavata (*Haimavata*), (namely) of Dudubhisara (*Dundubhisvara*), an heir of the faith (*dāyāda*).

157. Sōnāri Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 317, and Plate XXIV.
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*), the Koḍiniputa (*Kauṇḍinīputra*).

158. Sōnāri Stūpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, *Bhilsa Topes*, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, *Journ. Roy. As. Soc.* 1898, p. 579, Plate only; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 681.
Prakrit. (Relics) of the saint (*sapurisa*) Kotiputa (*Kauntīputra*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all Hēmavatas (*Haimavatas*).

159. Sōnāri Stūpa II. inscription on steatite box (No. 4).—1854 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kauśikīputra*).

160. Sōnāri Stūpa II. inscription on steatite box (No. 5).—1854 Cunningham, *Bhilsa Topes*, p. 318, and Plate XXIV.

Prakrit. (Relics) of the saint (*sapurisa*) Ālābagira.

161. S. 68.—Sāñchi Buddhist statue inscription of the time of *mahārāja rājātirāja dēvaputra* Shāhi Vāsashka.—1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 293; 1894 Bühler, *Ep. Ind.* Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, *Journ. Roy. As. Soc.* 1903, p. 325 ff.; 1904 note by Smith, *Early History of India*, p. 238, note; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 357 f.; 1908 note by Lüders, *Ep. Ind.* Vol. IX. p. 244 f.

. . . . *sya rājātirājasya* . . *putrasya Shāh*[*i*] *Vāsashkasya saṁ* [*60*] *8 hē 1* [*di 5*] [*ē*]*tasy*[*āṁ*] [*p*]*u*[*rv*]*v*[*āyāṁ*].

Mixed dialect. Fragment. Records the erection of a statue of *bhagavat* . . . . in the Dharmadēvavihāra by Madhurikā, daughter of Khara. The date of the year is quite uncertain.

162—568 Sāñchi Buddhist Stūpa I. Inscriptions.

162. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 1, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 1.

Prakrit. Gift of Dhamasiva (*Dharmaśiva*), the son of Kēkāṭēyaka (*Kaikaṭēyaka*).

163. 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 2, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 124.

Prakrit. Gift of the nuns (*bhichhunis*) from [Vāḍi]vahana.

164. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 235, No. 3, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 125.

Prakrit. Gift of Vajiguta (*Vajrigupta*).

165. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 5, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 4, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 2.

Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 324.

166. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 5, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 3.

Prakrit. Gift of Vijita, son-in-law of Kēkaṭēyaka (*Kaikaṭēyaka*).

167. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 6, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 4.

Prakrit. Gift of the monk (*bhichhu*) Kāda (*Kānda*).

168. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 7, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No 126.

Prakrit. Gift of the nun (*bhichhuṇī*) Dēvabhāgā, the Madhubanikā (inhabitant of *Madhuvana*).

169. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 8, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 370, No. 127.
Prakrit. Gift of the queen (*dēvī*) Vākalā (*or, possibly*, Vākilā), the mother of Ahimita (*Ahimitra*).

170. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 9, and Plate XVI.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 236.

171. 1854 Cunningham, *Bhilsa Topes*, p. 236, No. 10, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 128.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 235.

172. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 11, and Plate XVI.
Prakrit. Gift of the Vākiliyas from Ujēni (*Ujjayinī*). Compare No. 237.

173. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 12, and Plate XVI.
Prakrit. Gift of Gōpāla, the *visakama* (?), from Ujēni (*Ujjayinī*).

174. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 13, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 5.
Prakrit. Gift of the monk (*bhichhu*) Aya-Pasanaka (*Ārya-Prasannaka*). There are three copies of this inscription.

175. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 14, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 6.
Prakrit. Gift of the nun (*bhikhunī*) Achalā from Nadinagara (*Nandinagara*). Compare No. 462.

176. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 15, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 7.
Prakrit. Gift of the monk (*bhikhu*) Kābōja (*Kāmbōja*) from Nādinagara (*Nandinagara*). Compare No. 472.

177. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 8, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 16, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 97, No. 8.
Prakrit. Gift of Sōṇadēvā (*Śravaṇadēvā*), wife of Siharakhita (*Siṁharakshita*).

178. 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 17, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 129.
Prakrit. Gift of Sōṇadēvā (*Śravaṇadēvā*), Parijā and Agidēvā (*Agnidēvā*).

179. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 237, No. 18, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 130.
Prakrit. Gift of Subhagā and her sister.

180. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 19, and Plate XVI; 1892, Bühler, *Ep. Ind.* Vol. II. p. 98, No. 9.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakshita*).

181. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 20, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 10.
Prakrit. Gift of the labourer (? *kamika*) Aṭha (*Artha*).

182. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 21, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 131.
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*). The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No. 277.

183. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 22, and Plate XVI.
Prakrit. Fragment. Gift of the nun (*bhichhunī*) *pasakama* (?) Chaḍa (? *Chaṇḍā*).

184. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 23, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 11.
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abēyaka banker (*seṭhin* of *Āmra ?*). Compare No. 283.

185. 1854 Cunningham, *Bhilsa Topes*, p. 238, No. 24, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 12.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishṭhāna*), pupil (*atēvāsin*) of Hāṭiya.

186. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 25, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 13.
Prakrit. Gift of Siharakhita (*Siṁharakshita*), the Udubaraghariya (inhabitant of *Udumbaragriha*).

187. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 26, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 132; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of the nun (*bhichhunī*) Ōdātikā (*Avadātikā*), the Vēdisikā (inhabitant of *Vidiśā*).

188. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 27, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 133.
Prakrit. Gift of Yasōpāla (*Yaśaḥpāla*), the Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa ?*). Compare No. 314.

189. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 28, and Plate XVI; 1894, Bühler, *Ep. Ind.* Vol. II. p. 371, No. 134.
Prakrit. Gift of Sihagiri (*Siṁhagiri*) from Māhamōragi. Compare No. 313.

190. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 29, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 135.
Prakrit. Gift of Pusa (*Pushya*), the Chahaṭiya monk (*bhichhu* from Chahaṭa ?). Compare No. 316.

191. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 30, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 15.

Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*). Compare Nos. 312 and 460.

192. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 31, and Plate XVI.
Prakrit. Gift of the monk (*bhikhu*) Dhana (?).

193. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 32, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 136.
Prakrit. Gift of the householder (*gahapati*) Budhila (*Buddhila*).

194. 1854 Cunningham, *Bhilsa Topes*, p. 239, No. 33, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 16.
Prakrit. Gift of the monk (*bhichhu*) Bhaṁḍuka, son of a Goti (*Gauptī*). Compare No. 442.

195. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 10, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 34, and Plate XVI; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 98, No. 17.
Prakrit. Gift of the Vejaja village (*gāma*).

196. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 35, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 18.
Prakrit. Gift of the monk (*bhichhu*) Arahaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).

197. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 36, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 19.
Prakrit. Gift of Subhaga, the Kōraghara (inhabitant of *Kuraragṛiha*)

198. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 37, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 371, No. 137.
Prakrit. Gift of the mother of Aya-Rahila (*Ārya-Rahila*), the Sānhinēyaka.

199. 1854 Cunningham, *Bhilsa Topes*, p. 240, No. 38, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 20.
Prakrit. Gift of the female lay worshipper (*upasikā*) Vudinā (*Vyudirṇā*).

200. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 18, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241, No. 39, and Plate XVI; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 21, and Plate.
Prakrit. The measuring-staff (*pamāṇalaṭhi*) of Bhagavat at Kākaṇāya.

201. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 6, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 241 f., No. 40, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 22.
Prakrit. Gift of Vesamanadatā (*? Vaiśravaṇadattā*), daughter-in-law of Patiṭhiya (*Pratishṭhita*), householder (*gahapati*) from Tubavana (*Tumbavana*).

202. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 9, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 41, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II p. 99, No. 23.
Prakrit. Gift of the householder (*gahapati*) Patiṭhiya (*Pratishṭhita*) from Tubavana (*Tumbavana*). Compare No. 449.

203. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 42, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 138.
Prakrit. Gift of Disārakhita (*Diśārakshita*) from Navagāmaka (*Navagrāmaka*).

204. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 43, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 24.
Prakrit. Gift of Nadāvu (*Nandāyu ?*) and Nādivirōhi (*Nandivirōhin*).

205. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 44, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 139.
Prakrit. Gift of Poṭhadēvā (*Prōshṭhadēvā*).

206. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 44, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 45, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 140.
Prakrit. Gift of Nāgā, the wife of the Kaṁdaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).

207. 1854 Cunningham, *Bhilsa Topes*, p. 242, No. 46, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 141.
Prakrit. Gift of Pusā (*Pushyā*), the wife of the Kaṁdaḍigāmiya banker (*sethin* of *Kandaḍigrāma*).

208. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 47, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 142.
Prakrit. Gift of Vaḍha (*Vṛiddha*) from Kaṁdaḍigāma (*Kandaḍigrāma*).

209. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 30, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 48, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 143.
Prakrit. Gift of the clerk (*lēkhaka*) Mulagiri (*Mūlagiri*).

210. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 49, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 144.
Prakrit. Fragment. From Ujēni (*Ujjayinī*) . . . .

211. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 50, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 145.
Prakrit. Gift of the monk (*bhikhu*) Yakhadina (*Yakshadatta*).

212. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 51, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 146.
Prakrit. Gift of a female lay-worshipper (*upāsikā*) from Ujēni (*Ujjayinī*).

213. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 52, and Plate XVI.
Prakrit. Gift of Isadāta (*Ṛishidatta*), the *rakasavānōdāsa* (?).

214. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 53, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 372, No. 147.
Prakrit. Gift of the Nāvagāmikā female lay-worshippers (*upāsikās* from *Navagrāma*).

215. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 54, and Plate XVI.
Prakrit. Gift of Vahila from Isimitā (?). Compare No. 418 (?).

216. 1854 Cunningham, *Bhilsa Topes*, p. 243, No. 55, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 148.
Prakrit. Gift of Rōhaṇī (*Rōhiṇī*) from Ujēnī (*Ujjayinī*).

217. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 149.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) from Ujēnī (*Ujjayinī*).

218. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 57, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 150.
Prakrit. Gift of Sōna (*Śravaṇa*) from Ujēnī (*Ujjayinī*).

219. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 58, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 151.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasiyas, from Ujēnī (*Ujjayinī*). Compare No. 560.

220. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 59, and Plate XVI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 152.
Prakrit. Gift of Isimita (*Ṛishimitra*) of the Tāpasiyas from Ujē[nī*] (*Ujjayinī*).

221. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 60, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 153.
Prakrit. Gift of Muladatā (*Mūladattā*) from Ujēnī (*Ujjayinī*).

222. 1854 Cunningham, *Bhilsa Topes*, p. 244, No. 61, and Plate XVI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 154.
Prakrit. Gift of Balakā from Ujēnī (*Ujjayinī*).

223. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 155.
Prakrit. Gift of Vayudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēnī (*Ujjayinī*). Compare No. 407.

224. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 63, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 156.
Prakrit. Gift of Himadatā (*Himadattā*), sister of Upedadata (*Upēndradatta*), from Ujēnī (*Ujjayinī*).

225. 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 64, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 373, No. 157.
Prakrit. Gift of Budhā (*Buddhā*), sister of Upedadata (*Upēndradatta*), from Ujēnī (*Ujjayinī*).

226. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 65, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 158.
Prakrit. Gift of the nun (*bhichhunī*) Kāḍī (*Kāṇḍī*) from Ujēnī (*Ujjayinī*).

227. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 31, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 66, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 159.
Prakrit. Gift of the mother of Chheta (*Kshētra*) from Ujēnī (*Ujjayinī*).

228. 1854 Cunningham, *Bhilsa Topes*. p. 245, No. 67, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 94, note 28; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 160.
Prakrit. Gift of Siṁhadatā (*Siṁhadattā*) of the Tāpasiyas from Ujēnī (*Ujjayinī*).

229. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 33, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 245, No. 68, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 161.
Prakrit. Gift of Isika (*Ṛishika*) of the Saphinēyakas from Ujēnī (*Ujjayinī*).

230. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 69, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 162.
Prakrit. Gift of Isimita (*Ṛishimitrā*) from Kuraghara (*Kuraragṛiha*).

231. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 70, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 163.
Prakrit. Gift of Vāsulā (*or* Vipulā) from Ujēnī (*Ujjayinī*).

232. 1854 Cunningham, *Bhilsa Topes*. p. 246, No. 71, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 164.
Prakrit. Gift of Narā from Kuraghara (*Kuraragṛiha*).

233. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 72, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 165.
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragṛiha*). Compare No. 426.

234. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 73, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 99, No. 25.
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhī*) from Dhamavaḍhana (*Dharmavardhana*). Compare No. 351.

235. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 74, and Plate XVII.
Prakrit. Gift of the monk (*bhichhu*) Nagadina (*Nagadatta*). Compare No. 171.

236. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 75, and Plate XVII.
Prakrit. Of Phagu (*Phalgu*), the Vasa . . rikā. Compare No. 170.

237. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 28, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 76, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 27.
Prakrit. Gift of the Vākiliyas from Ujēnī (*Ujjayinī*). Compare No. 172.

238. 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 77, and Plate XVII.
Prakrit. Gift of Gōhila (*Gōbhila*) and Visa (*Viśva*) from Ujēnī (*Ujjayinī*).

239. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 246, No. 78, and Plate XVII; 1892 Bühler, *Ep Ind.* Vol. II. p. 100, No. 28.
Prakrit. Gift of the nun (*bhichhunī*) Chirāti (*Kirātī*).

240. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 79, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 29.
Prakrit. Gift of the monk (*bhichhu*) Sadhana.

241. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 80, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 30.
Prakrit. Gift of Asvadēvā (*Aśvadēvā*), mother of Bahadata (*Brahmadatta*).

242. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 81, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 31.
Prakrit. Gift of Svatiguta (*Svātigupta*), the Ugirēyaka (inhabitant of *Ugirā*).

243. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 82, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 32.
Prakrit. Gift of Arahagutā (*Arhadguptā*).

244. 1854 Cunningham, *Bhilsa Topes*, p. 247, No. 83, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 166.
Prakrit. Gift of Asvadēvā (*Aśvadēvā*), mother of Samika (*Svāmika*).

245. 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 84, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of Saṁgharakhitā (*Saṁgharakshitā*), female pupil (*atēvasinī*) of Yasilā (*Yaśilā*).

246. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 374, No. 167.
Prakrit. Gift of Kaniyasī (*Kanīyasī*), the mother of the banker (*sethin*).

247. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 86, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 34.
Prakrit. Gift of Yasilā (*Yaśilā*).

248. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 26, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 87, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 35.
Prakrit. Gift of the banker (*seṭhin*), the executor of repairs.

249. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 248, No. 88, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 168.
Prakrit. Gift of Vasulā. Compare No. 510.

250. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 89, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 169.
Prakrit. Gift of Īdadata (*Indradatta*), the Pāviḍaka (inhabitant of *Paviḍa*).

251. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 90, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 36.
Prakrit. Gift of Upidadata (*Upēndradatta*).

252. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 91, and Plate XVII.
Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.

253. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 92, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 37.
Prakrit. Gift of the nun (*bhichhunī*) Saghadinā (*Saṁghadattā*) from Vāghumata.

254. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 42, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 93, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 38; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895. p. 214.
Prakrit. Gift of the nun (*bhichhunī*) Yakhī (*Yakshī*) from Vedisa (*Vidiśā*).

255. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 94, and Plate XVII; 1892 correction by Maisey, *Sánchi and its Remains*, p. 103;[1] 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 170.
Prakrit. Gift of Kujara (*Kuñjara*), the brother of the banker (*sethin*).

256. 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 95, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 39.
Prakrit. Gift of Kurarī, mother of Tāpasī.

257. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 45, and Plate; 1854 Cunningham, *Bhilsa Topes*, p. 249, No. 96, and Plate XVII; 1894 Bühler *Ep. Ind.* Vol. II. p. 375, No. 171.
Prakrit. Fragment. Gift of Isidatā (*Ṛishidattā*), wife of Sakadina (*Śakradatta*).

258. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 97, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 172.
Prakrit. Gift of Bhadaguta (*Bhadragupta*), the Sānukagāmina (inhabitant of *Sānukagrāma*).

259. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 98, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 173.
Prakrit. Gift of Sātila (*Śāntila* or *Svātila*) from Dharakina.

260. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 99, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 40.
Prakrit. Gift of Araha (*Arhat*) from Kāpāsigāma (*Kārpāsigrāma*). There are two copies of this inscription.

261. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 100, and Plate XVII.
Prakrit. Gift of Arahadāsa (*Arhaddāsa*), the Kaṭakañuyaka (inhabitant of *Kaṭakañu*).

[1] This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's *Bhilsa Topes*, and it therefore seemed to me unnecessary to quote them here.

262. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 101, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 41.
Prakrit. Gift of Bhadaka (*Bhadraka*) from Kaṭakaũu.

263. 1854 Cunningham, Bhilsa Topes, p. 250, No. 102, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 42.
Prakrit. Gift of Apathaka (*Apārthaka*).

264. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 103, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 43.
Prakrit. Gift of Ajitiguta (*Aditigupta* or *Ajītigupta*), the Bhōgavaḍhanaka (inhabitant of *Bhōgavardhana*).

265. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 104, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 44.
Prakrit. Gift of Arahadina (*Arhaddatta*) in Mōrasihikaṭa (*Mayūrasiṁhikaṭa*).

266. 1854 Cunningham, *Bhilsa Topes*, p. 250, No. 105, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 101, No. 45.
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), mother of Sivanadi (*Śivanandin*), from Bhogavadhana (*Bhōgavarhdana*). There are two copies of this inscription.

267. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 106, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 174.
Prakrit. Gift of Saghā (*Saṁghā*).

268. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 107, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 46.
Prakrit. Gift of Navagamaka-Samikā (*Svāmikā*, inhabitant of *Navagrāma*) from Ujēnihāra (the district of *Ujjayinī*).

269. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 108, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 47.
Prakrit. Gift of the merchant (*vānija*) Siriguta (*Śrīgupta*).

270. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 109, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 48.
Prakrit. Gift of Majhimā (*Madhyamā*), wife of Subāhita. Compare No. 544.

271. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maisey, *Sánchi and its Remains*, p. 95; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 49.
Prakrit. Gift of the royal scribe (*rājalipikara*) Subāhita, son of a Gotī (*Gauptī*).

272. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 111, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585.
Prakrit. Fragment. [Gift] of the female lay-worshipper (*upāsikā*) Nāgā from Tiriḍapada. Compare No. 446.

273. 1854 Cunningham, *Bhilsa Topes*, p. 251, No. 112, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 51.
Prakrit. Gift of the Barulamisa committee (*goṭhī*) from Vedisā (*Vidiśā*).

274. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 113, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 52.
Prakrit. Gift of the nun (*bhichhuṇī*) Dhamarakhitā (*Dharmarakshitā*) in Kāchupatha.

275. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 114, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 102, No. 53.
Prakrit. Gift of the monk (*bhichhu*) Dhamarakhita (*Dharmarakshita*), the Kāchupatha (inhabitant of *Kāchupatha*).

276. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 115, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 54; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of the monk (*bhichhu*) Saṁdhāna.

277. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 116, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 55.
Prakrit. Gift of Pusagiri (*Pushyagiri*), the Nāvagāmaka (inhabitant of *Navagrāma*). Compare No. 182.

278. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 117, and Plate XVII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 56.
Prakrit. Gift of Bhichhuka (*Bhikshuka*), the Pāḍāniya (inhabitant of *Pāḍāna*).

279. 1854 Cunningham, *Bhilsa Topes*, p. 252, No. 118, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 375, No. 175.
Prakrit. Fragment. Gift of Kāchā . . . . . from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.

280. 1854 Cunningham, *Bhilsa Topes*, p. 252, Nos. 119-121, and Plates IX and XVII; 1894 Bühler. *Ep. Ind.* Vol. II. p. 375, No. 176; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 212.
Prakrit. Three (rails), the gift of Samika (*Svāmika*), the musician (*? vāṇika*), and of his son Siripāla (*Śrīpāla*). Compare No. 532.

281. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 122, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 177.
Prakrit. Gift of *bhādata* (*bhadanta*) Rājuka.

282. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 123, and Plate XVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 178.
Prakrit. Gift of the monk (*bhichhu*) Visākha (*Viśākha*).

283. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 124, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 57.
Prakrit. Gift of Sāmanēra (*Śrāmaṇēra*), the Abeyaka banker (*seṭhin* of *Āmra ?*). Compare No. 184.

284. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 125, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 58.
Prakrit. Gift of the monk (*bhichhu*) Nadiguta (*Nandigupta*).

285. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 126, and Plate XVIII.
Prakrit. Fragment. Gift of Nada . . . . . from Podakaḍa.

286. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 127, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 59.
Prakrit. Fragment. Gift of [the mother of] Arahadina (*Arhaddatta*) from Arāpāna.

287. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 128, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 60; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 24.
Prakrit. Gift of Kujara (*Kuñjara*) from Taṁbalamada.

288. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 129, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 61.
Prakrit. Gift of the monk (*bhichhu*) Dhamaguta (*Dharmagupta*) from [Ma]dhuvana.

289. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 130, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 179.
Prakrit. Fragment. Gift of Naṁda from Kurara.

290. 1854 Cunningham, *Bhilsa Topes*, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103, No. 62.
Prakrit. Gift of the monk (*bhichhu*) Mahāgiri.

291. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 132, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 180.
Prakrit. Gift of the nun (*bhichhunī*) Isidatā (*Ṛishidattā*) from Madhuvana.

292. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 133, and Plates IX and XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 181.
Prakrit. Gift of the nun (*bhikhunī*) Isidatā (*Ṛishidattā*), the Kurarī (inhabitant of *Kurara*).

293. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 134, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 182.
Prakrit. Gift of Dhamapāla (*Dharmapāla*), the Kothukapadiya (inhabitant of *Kothukapada*).

294. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 135, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 103 f., No. 63.
Prakrit. Gift of the monk (*bhichhu*) Upasijha (*Upasidhya*), brother of Phaguna (*Phālguna*).

295. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 136, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 64.
Prakrit. Gift of Isirakhita (*Ṛishirakshita*) from Bhōgavaḍhana (*Bhōgavardhana*).

296. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 137, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 309.
Prakrit. Fragment. [Gift] of Dhañikā (*Dhanyakā*) from Bhōgavaḍhana (*Bhōgavardhana*).

297. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 138, and Plate XVIII.
Prakrit. Gift of Vimala, the Kurariya (inhabitant of *Kurara*).

298. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 139, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 65.
Prakrit. Gift of the monk (*bhichhu*) Samidata (*Svāmidatta*). Compare No. 535.

299. 1854 Cunningham, *Bhilsa Topes*, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 66.
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Dēvagiri, who knows the five *nikāyas* (*pachanēkayika*), and his pupil (*atēvasin*).

300. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 142, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 67.
Prakrit. Gift of the monk (*bhichhu*) Pusaka (*Pushyaka*).

301. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 143, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 68.
Prakrit. Gift of the monks (*bhichhu*) Chuḍa (*Kshudra*) and Dhamarakhita (*Dharmarakshita*).

302. 1854 Cunningham, *Bhilsa Topes*, p. 254, No. 144, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 69.
Prakrit. Gift of Agisimā (*Agniśarmā*) in Ujēnī (*Ujjayinī*).

303. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 145, and Plate XVIII.; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 70.
Prakrit. Gift of the monk (*bhichhu*) Prātiṭhāna (*Prātishṭhāna*), the pupil (*aṁtēvāsin*) of Aya-Tisaka (*Ārya-Tishyaka*).

304. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 146, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 104, No. 71.
Prakrit. Gift of the monk (*bhichhu*) Budharakhita (*Buddharakshita*), the Ējāvata (inhabitant of *Ējāvatī*).

305. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 147, and Plate XVIII; 1894 Bühler *Ep. Ind.* Vol. II. p. 376, No. 183.
Prakrit. Gift of the nun (*bhichhuṇī*) Isidinā (*Ṛishidattā*), the Naṁdināgarikā (inhabitant of *Nandinagara*).

306. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 148, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 72.
Prakrit. Gift of the mother of Asāḍa (*Ashāḍha*) from Arāpāna.

307. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 149, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 73; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of Mitā (*Mitrā*), daughter-in-law of the Tāpasiyas from Ujēnī (*Ujjayinī*).

308. 1854 Cunningham, *Bhilsa Topes*, p. 255, No. 150 f., and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 74.
Prakrit. Gift of the saint (*sapurisa*) Bharaḍiya, the *yugapajaka* (?).

309. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 151, and Plate XVIII; 1894 Bühler. *Ep. Ind.* Vol. II. p. 376, No. 184.
Prakrit. Gift of the monk (*bhichhu*) Aya-Dhanaka (*Ârya-Dhanaka*).

310. 1854 Cunningham. *Bhilsa Topes*, p. 256, No. 152, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 384. No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyôtsnaka*). Compare No. 311.

311. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 153, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105. No. 75.
Prakrit. Gift of the monk (*bhichhu*) Jonhaka (*Jyôtsnaka*). Compare No. 310.

312. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 154, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 76.
Prakrit. Gift of Dhamarakhatâ (*Dharmarakshitâ*), the Madhuvanâkâ (inhabitant of *Madhuvana*). Compare Nos. 191 and 460.

313. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 155, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 77.
Prakrit. Gift of Sihagiri (*Siṁhagiri*) from Mâhamôragi. Compare No. 189.

314. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 156, and Plate XVIII.
Prakrit. Gift of Yasôpâla (*Yaśaḥpâla*) from Bhasikaḍa (?). Compare No. 188.

315. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 157, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 185.
Prakrit. Gift of Dhanagiri.

316. 1854 Cunningham, *Bhilsa Topes*, p. 256, No. 158, and Plate XVIII.
Prakrit. Gift of Pusa (*Pushya*), the Chahaṭiya monk (*bhichhu* from **Chahaṭa**). Compare No. 190.

317. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 159, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 376, No. 186.
Prakrit. Gift of the nun (*bhichhunî*) Balikâ, the Maḍalâchhikaṭikâ (inhabitant of *Maṇḍalâkshikaṭa*).

318. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 160, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 78.
Prakrit. Gift of the nun (*bhichhunî*) Dhamasiri (*Dharmaśrî*), the Maḍalachhikaṭikâ (inhabitant of *Maṇḍalâkshikaṭa*).

319. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 161, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 105, No. 79.
Prakrit. Gift of Avisinâ (*Avishaṇṇâ*), who is versed in the *sûtrântas* (*sutâtikinî*), the Maḍalachhikaṭikâ (inhabitant of *Maṇḍalâkshikaṭa*). Compare No. 352.

320. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 162, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 81.
Prakrit. Gift of the merchant (*vâṇija*) Saghadêva (*Saṁghadêva*), the Vêrôhakaṭa (inhabitant of *Virôhakaṭa*).

321. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 163, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 187.
Prakrit. Gift of Saṁghila, the Bhaḍikiya (pupil of *Bhaḍika*).

322. 1854 Cunningham, *Bhilsa Topes*, p. 257, No. 164, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 188.
Prakrit. Fragment. Gift of the monk (*bhi. .*) Arahatapālita (*Arhatpālita*).

323. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 165, and Plate XVIII; 1894 Bühler. *Ep. Ind.* Vol. II. p. 377, No. 189.
Prakrit. Gift of Arahaka (*Arhaka*), the Paripanaka (inhabitant of *Paripana ?*).

324. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 166, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 190.
Prakrit. Gift of the mother of Dhamagirika (*Dharmagirika*). Compare No. 165.

325. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 167, and Plate XVIII; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 82.
Prakrit. Gift of Oḍī, the Nadinagarikā (inhabitant of *Nandinagara*).

326. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 168, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 191.
Prakrit. Fragment. Gift of Sidhatha (*Siddhārtha*).

327. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 169, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 192.
Prakrit. Gift of the nun (*bhichhunī*) Isidāsī (*Ṛishidāsī*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 402.

328. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 170, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 193.
Prakrit. Gift of the nun (*bhichhunī*) Dupasahā (*Dushprasahā ?*) from Naṁdinagara.

329. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 171, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 194.
Prakrit. Gift of the nun (*bhichhunī*) Yakhadāsī (*Yakshadāsī*).

330. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 463, and Plate XXV; 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 172, and Plate XVIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 377, No. 195.
Prakrit. Gift of Data (*Datta*) Kalavaḍa.

331. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 196.
Prakrit. Gift of the weaver (*sotika*) Damaka, father of Kusuka. There are perhaps two copies of this inscription.

332. 1854 Cunningham, *Bhilsa Topes*, p. 258, No. 174, and Plate XVIII (No. 173).
Prakrit. Gift of Dhamadata (*Dharmadatta*).

333. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 175, and Plate XVIII.
Prakrit. Gift of the nun (*bhichhunī*) Arahadāsī (*Arhaddāsī*).

334. 1854 Cunningham, *Bhilsa Topes*, p. 259, No. 176, and Plate XVIII.
Prakrit. Gift of Sāmidarā (*? Svāmidattā ?*).

335. 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 178, and Plate XIX.
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).

336. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 16, and Plate XXVII ; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 179, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 197.
Prakrit. Gift of Isipālita (*Ṛishipālita*) and of Samaṇa (*Śramaṇa*).

337. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 20, and Plate XXVII ; 1854 Cunningham, *Bhilsa Topes*, p. 262, No. 180, and Plate XIX ; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 83.
Prakrit. Gift of the monk (*bhikhu*) Arahadina (*Arhaddatta*), the Pokharēyaka (inhabitant of *Pushkara*).

338. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 181, and Plate XIX ; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 84.
Prakrit. Gift of a pillar (*thabha*) by all the relatives of *bhadata* (*bhadanta*) Nāgila.

339. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 182, and Plate XIX ; 1868 Fergusson-Cunningham, *Tree and Serpent Worship*, p. 115, and Plate XXV, 3 ; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 85.
Prakrit. Gift of a pillar (*thabha*) by Nāgapiya (*Nāgapriya*), the Kōrara (native of *Kurara*), banker (*seṭhin*) at Achhāvaḍa. Compare No. 343.

340. 1854 Cunningham, *Bhilsa Topes*, p. 263, No. 183, and Plate XIX ; 1892 Maisey, *Sánchi and its Remains*, p. 97, with facsimile ; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292 ; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 377, and Plate.
Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (*tōraṇa*) or rail (*vēdikā*) from this Kākaṇā[va], or causes it to be transferred to another temple of the teacher (*āchariyakula*).

341. 1854 Cunningham, *Bhilsa Topes*, p. 263 f., No. 184, and Plate XIX ; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 86.
Prakrit. Gift of the nun (*bhikhunī*) Budhapālitā (*Buddhapālitā*).

342. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 185, and Plate XIX ; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 87.
Prakrit. Gift of the monk (*bhikhu*) Poṭhaka (*Prōshṭhaka*).

343. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 186, and Plate XIX ; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 198.
Prakrit. Gift of the monk (*bhikhu*) Vira.

344. 1854 Cunningham, *Bhilsa Topes*, p. 264, Nos. 187 and 188, and Plate XIX ; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 199.
Prakrit. Gift of the nun (*bhikhunī*) Yakhī (*Yakshī*), the Vāḷivahanikā (inhabitant of *Vāḷivahana*).

345. 1854 Cunningham, *Bhilsa Topes*, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, *Tree and Serpent Worship*, p. 125, and Plate XXX, 1; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 30, note 24; 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 200.
Prakrit. Records that the carving (*rupakaṁma*) was done by the Vedisaka workers in ivory (*daṁtakāras* of *Vidiśā*).

346. 1854 Cunningham, *Bhilsa Topes*, p. 264 f., No. 190, and Plate XIX; 1882 Bhagvanlal Indraji, *Arch. Surv. South. Ind.* No. III. p. 56; 1892 Cunningham-Maisey, *Sánchi and its Remains*, p. 95; 1892 correction by Bühler, *Ep. Ind.* Vol. II. p. 88.
Prakrit. Gift of Ānaṁda, the son of Vāsiṭhī (*Vāsishṭhī*), the foreman of the artisans (*āvēsanin*) of *rājan* Siri-Sātakaṇi.

347. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 266, No. 191, and Plate XIX.
Prakrit. Gift of Balamita (*Balamitra*), the pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kshudra*), the preacher of the Law (*dhamakathika*). Compare No. 349.

348. 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 192, and Plate XIX; 1894 Bühler, *Ep. Ind.* Vol. II, p. 378, No. 201.
Prakrit. Gift of Nāgap[i*]ya (*Nāgapriya*), the Kurar[i*]ya (native of *Kurara*) banker (*sethin*) at Achhāvaḍa, and of his son Saṁgha. Compare No. 339.

349. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563. No. 22, and Plate XXIII; 1854 Cunningham, *Bhilsa Topes*, p. 267, No. 193, and Plate XIX; 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 88.
Prakrit. Gift of a pillar (*thabha*) by Balamitra, pupil (*atēvāsin*) of Aya-Chuḍa (*Ārya-Kshudra*). Compare No. 347.

350. 1854 Cunningham, *Bhilsa Topes*, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, *Vienna Orient. Journ.* Vol. VII. p. 292; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Fragment. Gift of a pillar (*thabha*) and imprecation against him who takes away or causes to be taken away the stonework (*sēlakam*ṁ) from this Kākaṇāva, or causes it to be transferred to another temple of the teacher (*āchariyakula*).

351. 1892 Bühler, *Ep. Ind.* Vol. II. p. 100, No. 26.
Prakrit. Gift of the Bauddha committee (*Bodhagoṭhi*) from Dhamavaḍhanana (*Dharmavardhana*). Compare No. 234.

352. 1892 Bühler, *Ep. Ind.* Vol. II. p. 106, No. 80; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of Avisinā (*Avishaṇṇā*), who is versed in the *sūtrāntas* (*sutātikini*), the Maḍalachhikaṭikā (inhabitant of *Maṇḍalākshikaṭa*). Compare No. 319.

353. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 89.
Prakrit. Gift of Dēvaka from Arapāna.

354. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 90.
Prakrit. Gift of Arahadina (*Arhaddatta*), the Ramōrajahikaḍi[ka] (? inhabitant of *Ramōrajahikaḍa* ?).

355. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 91.
Prakrit. Gift of the merchant (*vaṇija*) Isiguta (*Ṛishigupta*) from Asvavatī (*Aśvavatī*).

356. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 92.
Prakrit. Gift of the monk (*bhikhu*) Isika (*Ṛishika*).

357. 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231; 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 93.
Prakrit. Gift of Isika (*Ṛishika*), the Rōhāṇipadiya (inhabitant of *Rōhiṇīpada*).

358. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 94.
Prakrit. Gift of Isirakhita (*Ṛishirakshita*). Compare No. 404.

359. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 95.
Prakrit. Gift of Mulā (*Mūlā*), wife of Visvadēva (*Viśvadēva*), from Ujēni (*Ujjayinī*).

360. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 96.
Prakrit. Gift of Sachamita (*Satyamitra*), the Udumbaraghariya (inhabitant of *Udumbaragriha*).

361. 1892 Bühler, *Ep. Ind.* Vol. II. p. 107, No. 97.
Prakrit. Gift of the monk (*bhichhu*) Aya-Patuḍa (*Ārya-Patuḍa*), the Kaṭakañayaka (inhabitant of *Kaṭakañu*).

362. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 98.
Prakrit. Gift of Saṁvalita from Kurāra.

363. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 99.
Prakrit. Gift of the banker (*seṭhin*) Siha (*Siṁha*), the Kōraghara (inhabitant of *Kuraghara*).

364. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 100.
Prakrit. Gift of the nun (*bhichhunī*) Giriguta (*Giriguptā*).

365. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 101.
Prakrit. Gift of the nun (*bhichhunī*) Jitamitā (*Jitamitrā*), the Vaḍivahanikā (inhabitant of *Vaḍivahana*).

366. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 102.
Prakrit. Gift of Dhamatā (*Dharmadattā*), the Puñavaḍhaniyā (inhabitant of *Puṇyavardhana*).

367. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 103.
Prakrit. Gift of the monk (*bhichhu*) Dhamadata (*Dharmadatta*), the Āya-Bhaḍukiya (pupil of *Ārya-Bhaṇḍuka*).

368. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 104.
Prakrit. Gift of Piyadhamā (*Priyadharmī*) and Bōdhi, the Kōragharī nuns (*bhichhunīs* from *Kuraragriha*).

369. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 105.
Prakrit. Gift of the nun (*bhichhunī*) Pusā (*Pushyā*), the Nadinagarikā (inhabitant of *Nandinagara*).

370. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 106.
Prakrit. Gift of Himagiri from Pokhara (*Pushkara*).

371. 1892 Bühler, *Ep. Ind.* Vol. II. p. 108, No. 107; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, note 27.
Prakrit. Gift of Dhammasiva (*Dharmaśiva*), the Pōravijhaka (inhabitant of *Pōravijha*).

372. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 108.
Prakrit. Gift of the mother of Namdigiri from Bēdakara.

373. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 109.
Prakrit. Fragment. Gift of Mahi[da] (*Mahēndra*), the Bhōgavaḍhanaka (inhabitant of *Bhōgavardhana*).

374. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 110.
Prakrit. Gift of the nun (*bhichhunī*) Budharakhitā (*Buddharakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*).

375. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 111.
Prakrit. Gift of Dēvabhaga from Mahisati (*Māhishmatī*).

376. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 112.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*), pupil (*atēvāsin*) of Aya-Dēvagiri (*Ārya-Dēvagiri*).

377. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 113.
Prakrit. Gift of Nigaḍi, the Rōhaṇipadiya (inhabitant of *Rōhiṇīpada*).

378. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 114.
Prakrit. Gift of Balika, the Rōhaṇipadiya (inhabitant of *Rōhiṇīpada*).

379. 1892 Bühler, *Ep. Ind.* Vol. II. p. 109, No. 115.
Prakrit. Gift of the banker (*sethin*) Nāgadina (*Nāgadatta*), the Rōhaṇipadiya (inhabitant of *Rōhiṇīpada*).

380. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 116.
Prakrit. Gift of the monk (*bhichhu*) Chhaḍika (*Chhardika*) from Vāḍivahana.

381. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 117; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 25.
Prakrit. Gift of Nāgadatā (*Nāgadattā*), wife of the cavallerist (*asavāraka*) Pusarakhita (*Pushyarakshita*), the Vedisaka (inhabitant of *Vidiśā*).

382. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 118.
Prakrit. Gift of Samikā (*Svāmikā*) and her daughter. Compare No. 252.

383. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 119.
Prakrit. Gift of the nun (*bhichhunī*) Siridinā (*Śrīdattā*), the Nādinagarikā (inhabitant of *Nandinagara*). Compare No. 536.

384. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 120; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 405, note 26.
Prakrit. Gift of Sōyasa (*Sauyaśasa*) [or Sēyasa (*Srēyas*)], the Bhādanakaṭiya (inhabitant of *Bhādanakaṭa*).

385. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 121.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Rēvā, the Ujēnikā (inhabitant of *Ujjayinī*).

386. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 122.
Prakrit. Fragment. Gift of the monk (*bhichhu*) . . . . . , the Aya-Bhaṁḍukiya (pupil of *Ārya-Bhaṇḍuka*).

387. 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 123.
Prakrit. Fragment. No name can be made out.

388. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 202.
Prakrit. Gift of the mother of Chirāti (Kirāti) from Achhāvāṭa. There are perhaps two copies of this inscription.

389. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 203.
Prakrit. Gift of Ajarānī (*Ajarāṇī*).

390. 1894 Bühler, *Ep. Ind.* Vol. II. p. 378, No. 204.
Prakrit. Gift of the monk (*bhikhu*) Gagamdata (*Gaṅgādatta*), the Aṭhakanagara (inhabitant of *Aṭhakanagara*).

391. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 205.
Prakrit. Fragment. Gift of Apa . . . . yaha (?).

392. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 18; 1894 Bühler, *Ep. Ind* Vol. II. p. 379, No. 206.
Prakrit. Gift of Apākānī.

393. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 207.
Prakrit. Gift of the monk (*bhichhu*) Aya-Kana (*Ārya-Kana*), the Aya-Bhaṁḍukiya (pupil of *Ārya-Bhaṇḍuka*).

394. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 208.
Prakrit. Gift of the monk (*bhichhu*) Aya-Jēta (*Ārya-Jayanta*).

395. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 209.
Prakrit. Gift of the monk (*bhichhu*) Khēmaka (*Kshēmaka*), the companion (*sādhivihārin*) of Aya-Phaguna (*Ārya-Phālguna*).

396. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 210.
Prakrit. Fragment. Gift of Asāḍa (*Ashāḍha*) from Arapana.

397. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 211.
Prakrit. Fragment. Gift of somebody from Arapana.

398. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 36, and Plate XXIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 212.
Prakrit. Gift of Sihā (*Siṁhā*), the Arapānī (inhabitant of *Arapāna*).

399. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 213.
Prakrit. Gift of Asaguta (*Aśvagupta*).

400. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 214.

Prakrit. Gift of the nun (*bhichhunī*) Asabhā (*Ṛishabhā*), the Ujēnikā (inhabitant of *Ujjayinī*).

401. 1894 Bühler, *Ep. Ind.* Vol. II. p. 379, No. 215.
Prakrit. Fragment. Gift of the village (*gāma*) of Asvavati (*Aśvavatī*).

402. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 216.
Prakrit. Gift of the nun (*bhichhunī*) Isidasī (*Ṛishidāsī*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 327.

403. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 12; 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 217.
Prakrit. Gift of Isinadana (*Ṛishinandana*), the Puñavaḍhaniya (inhabitant of *Puṇyavardhana*).

404. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 218.
Prakrit. Gift of Isirakhita (*Ṛishirakshita*). Compare No. 358.

405. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 219.
Prakrit. Gift of Asvarakhitā (*Aśvarakshitā*) in Ujēnī (*Ujjayinī*).

406. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 220.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Sirikā (*Śrīkā*) from Ujēnī (*Ujjayinī*).

407. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 221.
Prakrit. Gift of Vāyudatā (*Vāyudattā*), wife of Opedadata (*Upēndradatta*), from Ujēnī (*Ujjayinī*). Compare No. 223.

408. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 222.
Prakrit. Gift of Bumu, son of Kalura, from Ujēnī (*Ujjayinī*).

409. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 223.
Prakrit. Fragment. Gift of Dhamadatā (*Dharmadattā*) . . . of the Tāpasiyas from Ujēnī (*Ujjayinī*).

410. 1894 Bühler, *Ep. Ind.* Vol. II. p. 380, No. 224.
Prakrit. Gift of the mother of the nun (*bhichhunī*) Dhamayasā (*Dharmayaśas*) from Ujēnī (*Ujjayinī*).

411. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 225.
Prakrit. Gift of the mother of Balikā from Ujēnī (*Ujjayinī*).

412. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 226.
Prakrit. Fragment. Gift of the nun (*bhichhu*[*nī*]) Mitā (*Mitrā*) in Ujēnī (*Ujjayinī*).

413. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 227.
Prakrit. Gift of Vasulā from Ujēnī (*Ujjayinī*).

414. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 228.
Prakrit. Gift of Saṁghadata (*Saṁghadatta*) from Ujēnī (*Ujjayinī*).

415. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 229.
Prakrit. Gift of Sulāsa from Ujēnī (*Ujjayinī*).

416. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 230, and Plate.
Prakrit. Gift of the surveyor (*rajuka*) Utara (*Uttara*).

417. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 231.
Prakrit. Fragment. Gift of the female lay-worshippers (*upāsikās*) from Ējāvati.

418. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 232.
Prakrit. Gift of Vāhila from Ējāvati. Compare No. 215 (?).

419. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 233.
Prakrit. Gift of Īdadēva (*Indradēva*), the Kaṭakañuyaka (inhabitant of *Kaṭakañu*).

420. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 234.
Prakrit. Gift of Araha (*Arhat*) from Kaṭakañu.

421. 1894 Bühler, *Ep. Ind.* Vol. II. p. 381, No. 235.
Prakrit. Fragment. Gift of some person from Kaṭakañu.

422. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 236.
Prakrit. Fragment. Mentions the banker (*sethin*) from Kaṁdaḍigāma (*Kandaḍigrāma*).

423. 1894 Bühler, *Ep. Ind.* Vol. II, p. 382, No. 237.
Prakrit. Gift of Dēvabhāgā, wife of the Kaṁdaḍigāmiya banker (*seṭhin of Kandaḍigrāma*).

424. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 238.
Prakrit. Gift of the monk (*bhichhu*) Kāṇa.

425. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 239.
Prakrit. Gift of Ghōsaka (*Ghōshaka*) from Kuraghara (*Kuraragṛiha*).

426. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 240.
Prakrit. Gift of Nagamitā (*Nagamitrā*) from Kuraghara (*Kuraragṛiha*). Compare No. 233.

427. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 241.
Prakrit. Fragment. Gift of the nun ([*bhi*]*khunī*) Sātisirī (*Sāntiśrī* or *Svātiśrī*), the Kuraghari (inhabitant of *Kuraragṛiha*).

428. 1894. Bühler, *Ep. Ind.* Vol. II. p. 382, No. 242.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 429.

429. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 243.
Prakrit. Gift of Arahaguta (*Arhadgupta*) from Kurara. Compare No. 428.

430. 1894 Bühler, *Ep. Ind.* Vol. II. p. 382, No. 244.
Prakrit. Gift of the nun (*bhikhunī*) Achhāvatī (*Ṛikshāvatī*) in Kurarā.

431. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 245.
Prakrit. Gift of Ṇāgādinā (*Nāgadattā*) in Kurarā.

432. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 246.
Prakrit. Gift of Dhamaka (*Dharmaka*) in Kurarā.

433. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 247.
Prakrit. Fragment. Contains the name Kurârâ (*Kurarâ*).

434. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 248.
Prakrit. Gift of the nun (*bhikhunî*) Saghârakhitâ (*Saṁgharakshitâ*) in Kurarâ.

435. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 249.
Prakrit. Fragment. Gift of Arahagutâ (*Arhadguptâ*), the Kurari (inhabitant of *Kurara*).

436. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 250.
Prakrit. Gift of Arahadinâ (*Arhaddattâ*), the Kurarî (inhabitant of *Kurara*).

437. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 251.
Prakrit. Fragment. [Gift] of Saghâ . . . ., the Kurariya (inhabitant of *Kurara*).

438. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 252.
Prakrit. Gift of the nun (*bhichh*[*u**]*n*[*î**]) Gaḍâ.

439. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 253.
Prakrit. Gift of the nun (*bhichh*[*u**]*nî*) Gaḍâ, the Vedisikâ (inhabitant of *Vidiśâ*).

440. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 254.
Prakrit. Fragment. Gift of . . . . li, wife of Girika.

441. 1894 Bühler, *Ep. Ind.* Vol. II. p. 383, No. 255.
Prakrit. Fragment. [Gift] of Isinikâ (*Ṛishikâ*), the Gōtamî (*Gautamî*).

442. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 256, and Plate.
Prakrit. Gift of the monk (*bhichhu*) Bhaḍuka (*Bhaṇḍuka*), the son of a Goti (*Gauptî*) Compare No. 194.

443. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 257, and Plate.
Prakrit. Gift of Jitamitâ (*Jitamitrâ*).

444. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 259.
Prakrit. Gift of Saṁgharakhita (*Saṁgharakshita*) from Tâkârâpada.

445. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 260.
Prakrit. Gift of the ascetic (*tâpasa*) Gōnaṁdaka.

446. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 261.
Prakrit. Gift of the female lay-worshipper (*upâsikâ*) Nâgâ from Tiriḍapada. Compare No. 272.

447. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 262.
Prakrit. Gift of Tisa (*Tishya*).

448. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 263.
Prakrit. Gift of Tuḍa (*Tuṇḍa*), the Phujâkapalliya (? inhabitant of *Phujâkapallî*).

449. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 264.
Prakrit. Gift of the householder (*gahapati*) Patiṭhiya (*Pratishṭhita*) from Tuṁbavana. Compare No. 202

450. 1894 Bühler, *Ep. Ind.* Vol. II. p. 384, No. 265.
Prakrit. Gift of Dhaññā (*Dhanyā*), wife of the brother of the householder (*gahapati*) Patiṭhiya (*Pratishṭhita*) from Tuṁbavana.

451. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 266.
Prakrit. Gift of the elder (*thēra*) Aya-Nāga (*Ārya-Nāga*), the Ujēnika monk (*bhichhu* from *Ujjayinī*).

452. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 267.
Prakrit. Gift of the nun (*bhichhunī*) Datā (*Dattā*), the Ma[ḍalachh]ikaṭikā (inhabitant of *Maṇḍalākshikaṭa*).

453. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 268.
Prakrit. Gift of the monk (*bhichhu*) Dēvarakhita (*Dēvarakshita*), the Mōrajahakaṭiya (inhabitant of *Mōrajahakaṭa*).

454. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 269.
Prakrit. Gift of the monks (*bhichhus*) Dhanagiri and Chaḍipiya (*? Chāṇḍipriya*).

455. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 270.
Prakrit. Gift of Dhamaka (*Dharmaka*), the Vejajaka (inhabitant of *Vejaja*).

456. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 1; 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 271.
Prakrit. Gift of Dhamagiri (*Dharmagiri*) and Dhamasēna (*Dharmasēna*).

457. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 272.
Prakrit. Gift of Dhamadinā (*Dharmadattā*).

458. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 273.
Prakrit. Gift of Dhaṁmapāla (*Dharmapāla*) [and] of Mahipāla (*Mahīpāla*).

459. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 274.
Prakrit. Fragment. Gift of Dhamarakhita (*Dharmarakshita*), the . . . . rakaraka.

460. 1894 Bühler, *Ep. Ind.* Vol. II. p. 385, No. 275.
Prakrit. Gift of Dhamarakhitā (*Dharmarakshitā*), the Madhuvanikā (inhabitant of *Madhuvana*). Compare Nos. 191 and 312.

461. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 276.
Prakrit. Fragment. Gift of the family of Dhamu[tara] (*Dharmōttara*).

462. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 10; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 277.
Prakrit. Gift of the nun (*bhichhunī*) Achalā from Nadinagara (*Nandinagara*). Compare No. 175.

463. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 13; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 278.
Prakrit. Gift of Amagā (?) from Naṁdinagara.

464. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 14; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 279.
Prakrit. Gift of Utaradatā (*Uttaradattā*) from Naṁdinagara.

465. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 280.
Prakrit. Gift of Utaramitā (*Uttaramitrā*) from Naṁdinagara.

466. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 281.
Prakrit. Gift of the lay-worshipper (*upāsaka*) Yamada[ta*](*Yamadatta*) from Naṁdinagara.

467. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 11; 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 282.
Prakrit. Gift of Rōhaṇadēvā (*Rōhiṇīdēvā*) from Nadinagara (*Nandinagara*).

468. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 283.
Prakrit. Gift of the nun (*bhichhunī*) Naṁdutarā (*Nandōttarā*), the Vēdisikā (inhabitant of *Vidiśā*).

469. 1894 Bühler, *Ep. Ind.* Vol. II. p. 386, No. 284.
Prakrit. Gift of Nāgadata (*Nāgadatta*) and Sagharakhita (*Saṁgharakshita*), the Kōragharas (inhabitants of *Kuraragṛiha*).

470. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 285.
Prakrit. Gift of the banker (*seṭhin*) Nāgila.

471. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 286.
Prakrit. Gift of the nun (*bhikhunī*) Nāṭī, the Kōragharī (inhabitant of *Kuraragṛiha*).

472. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 287.
Prakrit. Gift of the monk (*bhichhu*) Kābōja (*Kāmbōja*) from Nādinagara (*Nandinagara*). Compare No. 176.

473. 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 585 f.
Prakrit. Fragment. Gift of the monk (*bhichhu*) Paṁthaka (*Pānthaka*) . . . . [and] of the monk (*bhichhu*) Būdhapālita (*Buddhapālita*).

474. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 289.
Prakrit. Gift of Pātiṭhāna (*Prātishṭhāna*).

475. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 290.
Prakrit. Gift of the sons of Disāgiri (*Diśāgiri*) from Puraviḍa.

476. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 291.
Prakrit. Gift of Pusaka (*Pushyaka*).

477. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 292.
Prakrit. Gift of Pusadata (*Pushyadatta*), the Navagamakiya (inhabitant of *Navagrāma*).

478. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 293.
Prakrit. Gift of the nun (*bhichhuni*) Supaṭhāmā (*Suprasthāmā ?*), the Pēmutikā (inhabitant of *Pēmuta*).

479. 1894 Bühler, *Ep. Ind.* Vol. II. p. 387, No. 294.
Prakrit. Gift of Isidatā (*Ṛishidattā*), the wife of Lēva, from Pokhara (*Pushkara*).

480. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 295.
Prakrit. Fragment. Gift of Isidatā (*Ṛishidattā*) from Pokhara (*Pushkara*).

481. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 296.
Prakrit. Fragment. Gift of Tuḍā (*Tuṇḍā*) and Tuḍa (*Tuṇḍa*) from Pokhara (*Pushkara*).

482. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 297.
Prakrit. Gift of Saṁgha[ra*]khi[ta*] (*Saṁgharakshita*) from Pokhara (*Pushkara*).

483. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 298.
Prakrit. Gift of Isidina (*Ṛishidatta*), the Pōḍavijhaka (inhabitant of *Pōḍavijha*).

484. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 299.
Prakrit. Fragment. [Gift] of the monk (*bhichhu*) Badhaka (*Baddhaka*), the Kōḍijilaka (inhabitant of *Kōḍijila*).

485. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 300.
Prakrit. Gift of Baladatā (*Baladattā*), the Chuḍaphalagiriyā (inhabitant of *Kshudraphalagiri*).

486. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 301, and Plate.
Prakrit. Gift of the father of Bōhumula.

487. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 302.
Prakrit. Gift of Budharakhita (*Buddharakshita*).

488. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 303.
Prakrit. Gift of the monk (*bhikhu*) Budharakhita (*Buddharakshita*), the Aya-Bhaṁḍukiya (pupil of *Ārya-Bhaṇḍuka*).

489. 1894 Bühler, *Ep. Ind.* Vol. II. p. 388, No. 304.
Prakrit. Gift of the nun (*bhikhunī*) Budharakhatā (*Buddharakshitā*).

490. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 305.
Prakrit. Gift of Bōdhi.

491. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 306.
Prakrit. Gift of the monk (*bhikhu*) Bhaḍika, the Kuraghar[iya] (inhabitant of *Kuraragṛiha*).

492. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 307.
Prakrit. Fragment. Gift of the monk ([*bhi*]*khu*) Bhaḍ[ika], the Kōraghara (inhabitant of *Kuraragṛiha*).

493. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 308.
Prakrit. Gift of the wife of Bhaḍu (*Bhaṇḍu*).

494. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 310.
Prakrit. Gift of Nādinī (*Nandinī*) from Machhavaṭa (*Matsyavarta*).

495. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 311.
Prakrit. Gift of the carpenter (*vaḍakin*) Manōrama.

496. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 312.
Prakrit. Of Mahānāma (*Mahānāman*).

497. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 313.
Prakrit. Gift of Arihadatā (*Arhaddattā*) from Māh[i]satī (*Māhishmatī*).

498. 1894 Bühler, *Ep. Ind.* Vol. II. p. 389, No. 314.
Prakrit. Fragment. Gift of Ji . . . . . from Māhisatī (*Māhishmatī*).

499. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 315.
Prakrit. Gift of the nun (*bhikhunī*) Mitasiri (*Mitraśrī*), the Kōrarī (inhabitant of *Kurara*).

500. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 316.
Prakrit. Gift of the nun (*bhichhunī*) Yakhī (*Yakshī*) from Vedisa (*Vidiśā*).

501. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 317.
Prakrit. Gift of Ratinī from Māhisatī (*Māhishmatī*).

502. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 318.
Prakrit. Gift of Rēbila, the Naṁdinagāraka (inhabitant of *Nandinagara*).

503. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 319.
Prakrit. Gift of Rēvatimitā (*Rēvatīmitrā*), wife of Balaka.

504. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 320.
Prakrit. Gift of the nun (*bhikhunī*) Vajinī (*Vajriṇī*).

505. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, Nos. 321 and 322.
Prakrit. Gift of Varadata (*Varadatta*) and gift of his sister Varasēnā.

506. 1894 Bühler, *Ep. Ind.* Vol. II. p. 390, No. 323.
Prakrit. Gift of Isalā (*Ṛishilā*), wife of Varadata (*Varadatta*).

507. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 324.
Prakrit. Gift of Rōhā, wife of Varadata (*Varadatta*).

508. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 325.
Prakrit. Gift of Varuṇa.

509. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 326.
Prakrit. Gift of the nun (*bhichhunī*) Vasumitā (*Vasumitrā*), the Ujēnikā (inhabitant of *Ujjayinī*).

510. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 563, No. 25, and Plate XXIII; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 327.
Prakrit. Gift of Vasulā. Compare No. 249.

511. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 328.
Prakrit. Gift of Oḍaka (*Ārdraka*) from Vāḍivahana.

512. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 329.
Prakrit. Gift of the nun (*bhichhunī*) Vāsavā from Naṁdinagara.

513. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 330.
Prakrit. Gift of Bhutarakhita (*Bhūtarakshita*) from Vitiriñahā.

514. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 4; 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 331.
Prakrit. Gift of Mahirakhita (*Mahīrakshita*) from Vitirinahl.

515. 1894 Bühler, *Ep. Ind.* Vol. II. p. 391, No. 332.
Prakrit. Gift of the nun (*bhikhunī*) Vipulā from Kāpāsigāma (*Kārpāsīgrāma*).

516. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 333.
Prakrit. Gift of the house-wife (*gharinī*) Sijhā (*Śaikshā*) from Virōhakaṭa.

517. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 334.
Prakrit. Gift of Visākharakhita (*Viśākharakshita*).

518. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 335.
Prakrit. Gift of the monk (*bhichhu*) Visakharakhita (*Viśākharakshita*).

519. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 336.
Prakrit. Gift of Virasēnā.

520. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 337.
Prakrit. Gift of the nun (*bhichhunī*) Virā, the Tobavanikā (inhabitant of *Tumbavana*).

521. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 338.
Prakrit. Gift of Arahatarakhita (*Arhadrakshita*) from Vedisa (*Vidiśā*).

522. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 339.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Ved[i°]sa (*Vidiśā*). Compare No. 523.

523. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 340.
Prakrit. Gift of Data (*Datta*) Kalavaḍa from Vedisa (*Vidiśā*). Compare No. 522.

524. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 341.
Prakrit. Gift of the nun (*bhichhunī*) Mōhikā from Vedisa (*Vidiśā*).

525. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 342.
Prakrit. Gift of Sakarakhita (*Śakarakshita*).

526. 1894 Bühler, *Ep. Ind.* Vol. II. p. 392, No. 343.
Prakrit. Gift of the nun (*bhichhunī*) Saṁgharakhitā (*Saṁgharakshitā*), the Kōramikā (inhabitant of *Kurama ?*).

527. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 344.
Prakrit. Fragment. Of Saṁghā.

528. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 345.
Prakrit. Gift of Saṁghā, mother of Dāsaka.

529. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 346.
Prakrit. Gift of Satiguta (*Śaktigupta* or *Svātigupta*).

530. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 347.
Prakrit. Gift of the monk (*bhichhu*) Samaṇa (*Śramaṇa*), pupil (*atēvasin*) of Ay-Utara (*Ārya-Uttara*).

531. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 348.
Prakrit. Gift of Samika (*Svāmika*), pupil (*atēvasin*) of Aya-Naga (*Ārya-Nāga*).

532. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 349.
Prakrit. Gift of the musician (*? vanika*) Samika (*Svāmika*) and his son Sihadēva (*Siṁhadēva*). Compare No. 280.

533. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 350.
Prakrit. Gift of the nun (*bhikhunī*) Samikā (*Svāmikā*).

534. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 351.
Prakrit. Gift of the nun (*bhichhunī*) Sāmikā (*Svāmikā*).

535. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 352.
Prakrit. Gift of the monk (*bhichhu*) [Sā*]midata (*Svāmidatta*). Compare No. 298.

536. 1894 Bühler, *Ep. Ind.* Vol. II. p. 393, No. 353.
Prakrit. Gift of the nun (*bhichhunī*) Siridinā (*Śrīdattā*), the Nādināgarikā (inhabitant of *Nandinagara*). Compare No. 383.

537. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 354.
Prakrit. Fragment. [Gift] of Siribhāga (*Śrībhāga*).

538. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 355.
Prakrit. Gift of the nun (*bhichhunī*) Sirimitā (*Śrīmitrā*), the Nādināgarikā (inhabitant of *Nandinagara*).

539. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 356.
Prakrit. Gift of the nun (*bhichhunī*) Siri (*Śrī*).

540. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 357.
Prakrit. Of Sivati.

541. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 358, and Plate.
Prakrit. Of Sihā (*Siṁhā*).

542. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 359.
Prakrit. Gift of the nuns (*bhichhunī*) Sihā (*Siṁhā*) and Dēvadatā (*Dēvadattā*) from Kuraghara (*Kuraragṛiha*).

543. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 360.
Prakrit. Gift of Sihā (*Siṁhā*), Samātikā (*Samāptikā ?*), Vajinikā (*Vajriṇikā*).

544. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 361.
Prakrit. Fragment. [Gift] of the wife of Subāhita. Compare No. 270.

545. 1894 Bühler, *Ep. Ind.* Vol. II. p. 394, No. 362.
Prakrit. Gift of Suriyā (*Sūryā*) and (?) Budhadēvā (*Buddhadēvā*), the Pēmatikā (inhabitant of *Pēmata*).

546. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 363.
Prakrit. Gift of the nun (*bhikhunī*) Suriyā (*Sūryā*).

547. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 364.
Prakrit. Gift of Yōna (*Yavana*), the Sētapathiya (inhabitant of *Śvētapatha*).

548. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 365.
Prakrit. Gift of Hālā, the Dakhiṇājī (*Dākshiṇātyā ?*).

549. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 366.
Prakrit. Fragment. Of the family of Ajitiguta (*Aditigupta* or *Ajītigupta*).

550. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 367.
Prakrit. Fragment. Of Asvadē[vā] (*Aśvadēvā*) from Sakakachha.

551. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 368.
Prakrit. Fragment. Of Lēva.

552. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 369.
Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of *Kurara*).

553. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 370.
Prakrit. Fragment. Gift of Nāgila.

554. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 371.
Prakrit. Fragment. Only the name Ējāvatī can be made out.

555. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 372.
Prakrit. Fragment. No name is preserved.

556. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 373.
Prakrit. Fragment. Only Kuthupadaka (inhabitant of *Kuthupada ?*) can be read.

557. 1894 Bühler, *Ep. Ind.* Vol. II. p. 395, No. 374.
Prakrit. Fragment. Gift of the nun (*bhikhunī*) Saṁghapālitā.

558. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 375.
Prakrit. Fragment. Gift of Subhagā, Pusā (*Pushyā*), Nāgadata (*Nāgadatta*), Sagharakhita (*Saṁgharakshita*), the Kōragharakas (inhabitants of *Kuraragriha*).

559. 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 376.
Prakrit. Fragment. Mentions Utarā (*Uttarā*).

560. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 564, No. 37, and Plate XXIII.
Prakrit. Gift of Najā, the daughter-in-law of the Tāpasiyas, from Ujēnī (*Ujjayinī*). Compare No. 219.

561. 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565, No. 43, and Plate XXIII.
Prakrit. Fragment. Gift of the nun (*bhichhunī*) . . . . danā.

562. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 58, No. 9.
Prakrit. Gift of Dataka (*? Dattaka*), the Nadinagara (inhabitant of *Nandinagara*).

563. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 15.
Prakrit. Fragment. Gift of some nun ([*bhi*]*chhu*[*nī*]), the Nadanagarikā (inhabitant of *Nandinagara*).

564. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 16.
Prakrit. Gift of Balaguta (*Balagupta*).

565. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 17.
Prakrit. Gift of Ha . . (?) from Nadinagara (*Nandinagara*).

566. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 19.
Prakrit. Fragment. Gift of Pandu . . . . (?).

567. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 20.
Prakrit. Gift of Isipiyata (?) from Nadinagara (*Nandinagara*).

568. 1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 59, No. 21.
Prakrit. Gift of the nun (*bhichhunī*) Ritali (?).

569—653 Sāñchi Buddhist Stūpa II. Inscriptions.

569. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 1, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 22.
Prakrit. Gift of Nāgila, pupil (*aṁtēvāsin*) of Aya (*Ārya*).

570. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 2, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 396, No. 23.
Prakrit. Fragment. Gift of Ku . . . ., pupil (*sejha*) of Dhamarakhita (*Dharmarakshita*).

571. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 3, and Plate XXI; 1892 Maisey, *Sánchi and its Remains*, p. 102; 1892 Bühler, *Ep. Ind.* Vol. II. p. 110, No. 1, and Plate.
Prakrit. Gift of the village (*gāma*) of Pāḍukulikā (*Pāṇḍukulikā*).

572. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 4, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 2.
Prakrit. Gift of Budhila (*Buddhila*), the Bhōgavaḍhanaka (inhabitant of *Bhōgavardhana*).

573. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 5, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II p. 111, No. 3; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. Gift of Dhamadēvā (*Dharmadēvā*), pupil (*aṁtēvāsinī*) of Mitasiri (*Mitraśrī*).

574. 1854 Cunningham, *Bhilsa Topes*, p. 280, No. 6, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 4.
Prakrit. Gift of the monk (*bhikhu*) Isila (*Ṛishila*).

575. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 7, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 24.
Prakrit. Gift of the monk (*bhikhu*) Saghamita (*Saṁghamitra*).

576. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 8, and Plate XXI; 1892 Maisey, *Sánchi and its Remains*, p. 102; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 25.
Prakrit. Gift of the banker (*sețhin*) Budhapālita (*Buddhapālita*), the Paḍukulikiya (inhabitant of *Pāṇḍukulikā*).

577. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 9, and Plate XXI.
Prakrit. Fragment. No name can be made out.

578. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 10, and Plate.
Prakrit. Gift of Budharakhita (*Buddharakshita*), the Anaṁmitaka (?).

579. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 11, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 5.
Prakrit. Gift of the monk (*bhikhu*) Vijha (*Vindhya*).

580. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 12, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 6.
Prakrit. Gift of the monk (*bhichhu*) Yakhila (*Yakshila*).

581. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 13, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 7.
Prakrit. Gift of Nāgapiya (*Nāgapriya*), the banker (*sețhin*) of Achhāvaḍa.

582. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 14, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 8; 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 404, note 23.
Prakrit. Gift of the nun (*bhikhunī*) Sapakī (*Sarpakī*), the Kōrarī (inhabitant of *Kurara*).

583. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 15, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 26.
Prakrit. Gift of the nun (*bhikhunī*) Valā, the Kōrarī (inhabitant of *Kurara*).

584. 1854 Cunningham, *Bhilsa Topes*, p. 281, No. 16, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 9.
Prakrit. Gift of the nun (*bhikhunī*) Dhamasēnā (*Dharmasēnā*), the Kōrarī (inhabitant of *Kurara*).

585. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 17, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 10.
Prakrit. A pillar (*thabha*), the gift of Nāgapālitā.

586. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 18, and Plate XXI.
Prakrit. Gift of the nun (*bhikhunī*) Phagulā (*Phalgulā*).

587. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 19, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 27.
Prakrit. Gift of Balaka, pupil (*atēvāsin*) of Aya (*Ārya*) Arahaguta (*Arhadgupta*), the Sāsādaka (inhabitant of *Sāsāda*).

588. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 20, and Plate XXI.
Prakrit. Gift of the nun (*bhikhunī*) Yamarakhitā (*Yamarakshitā*).

589. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 21, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 28.
Prakrit. A pillar (*thabha*), the gift of Mulā (*Mūlā*), the female pupil (*atēvāsinī*) of Gaḍā.

590. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 22, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 29.
Prakrit. Fragment. Gift of the nun (*bhichhunī*) Isidāsī (*Ṛishidāsī*), the . . . . . kaḍikā (inhabitant of . . . . *kaḍa*), mother of Sagharakhitā (*Saṁgharakshitā*).

591. 1854 Cunningham, *Bhilsa Topes*, p. 282, No. 23, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 30.
Prakrit. Gift of Aya (*Ārya*) Budharakhita (*Buddharakshita*), the Pokhareyaka (inhabitant of *Pushkara*).

592. 1854 Cunningham, *Bhilsa Topes*, p. 282 f., No. 24, and Plates XXI and XXXI; 1868 Fergusson, *Tree and Serpent Worship*, Plate XLII, 1 (Plate only); 1894 correction by Bühler, *Ep. Ind.* Vol. II. p. 407, 408.
Prakrit. Gift of Viṇhikā (*Vṛishṇikā*), the Vāḍyavahanikā (inhabitant of *Vāḍyavahana*).

593. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 25, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 111, No. 11.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikhunī*) Oḍī. Compare No. 611.

594. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 26, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 31.
Prakrit. Gift of Ṭikisa (?) from Sidakaḍa.

595. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 27, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 397, No. 32.
Prakrit. Fragment. Gift of . . . . . . , the Sidakāḍī (inhabitant of *Sidakāḍa*).

596. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 28, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 34.
Prakrit. Gift of Gōlā, the S[i*]dakaḍiyā (inhabitant of *Sidakaḍa*).

597. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 29, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 33; 1895 referred to by Pischel, *Nachr. Gött. Ges. Wiss.* Phil. Hist. Kl. 1895, p. 214.
Prakrit. Gift of Budhapālitā (*Buddhapālitā*), the Sidakaḍiyā (inhabitant of *Sidakaḍa*).

598. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 30, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 12.
Prakrit. Gift of Saghamita (*Saṁghamitra*), the Sōnaraka (inhabitant of *Sōnara*).

599. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 31, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 35.
Prakrit. Gift of Budhagutā (*Buddhaguptā*), the Sēdakaḍī (inhabitant of *Sidakaḍa*).

600. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 32, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 13.
Prakrit. Gift of Agila (*Agnila*), the Adhapōrika (inhabitant of *Ardhapura*).

601. 1854 Cunningham, *Bhilsa Topes*, p. 283, No. 33, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 14.
Prakrit. Gift of the monk (*bhichhu*) Yasōgiri (*Yaśōgiri*).

602. 1854 Cunningham, *Bhilsa Topes*, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 36.
Prakrit. Gift of the monk (*bhichhu*) Arahaka (*Arhat*), the preacher (*bhāṇaka*).

603. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 35, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 37.
Prakrit. Gift of Bahula.

604. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 36, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 15.
Prakrit. [Gift] of Gaḍā, the Nādināgarikā (inhabitant of *Nandinagara*).

605. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 37, and Plate XXI.
Prakrit. Fragment. Gift of Idāgi . . . (*Indrāgni* . . .).

606. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 38, and Plate XXI; 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 16.
Prakrit. Gift of the monk (*bhikhu*) Aya-Nāduka (*Ārya-Nānduka*).

607. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 39, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 38.
Prakrit. Gift of the monk (*bhichhu*) Nāgarakhita (*Nāgarakshita*), the Pokhareyaka (inhabitant of *Pushkara*).

608. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 40, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 39.
Prakrit. Gift of the monk (*bhichhu*) Sagharakhita (*Saṁgharakshita*), the Kōrara (inhabitant of *Kurara*).

609. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 41, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 66.
Prakrit. Gift of Rōhaṇika, the Udubaraghariya (inhabitant of *Udumbaragṛiha*).

610. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 42, and Plate XXI.
Prakrit. Fragment. Gift of . . . . . the Udubaraghariya (inhabitant of *Udumbaragṛiha*).

611. 1854 Cunningham, *Bhilsa Topes*, p. 284, No. 43, and Plate XXI; 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 40.
Prakrit. A pillar (*thabha*), the gift of the nun (*bhikhunī*) Oḍī. Compare No. 593.

612. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 17.
Prakrit. Gift of Pusarakhita (*Pushyarakshita*), pupil (*atēvāsin*) of Aya (*Ārya*).

613. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 18.
Prakrit. Gift of Sihā (*Siṁhā*).

614. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 19.
Prakrit. Gift of the monk (*bhikhu*) Sumana (*Sumanas*).

615. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 20.
Prakrit. Gift of Dhamaguta (*Dharmagupta*) and Pusinī (*Pushyiṇī*).

616. 1892 Bühler, *Ep. Ind.* Vol. II. p. 112, No. 21.
Prakrit. Gift of Visākha (*Viśākha*), the Pāḍā[ni]ya (inhabitant of *Pāḍāna*).

617. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 41.
Prakrit. Gift of Aya (*Ārya*), the Pokhareyaka (inhabitant of *Pushkara*).

618. 1894 Bühler, *Ep. Ind.* Vol. II. p. 398, No. 42.
Prakrit. Gift of the nun (*bhikhunī*) Asadēvā (*Aśvadēvā*).

619. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 43.
Prakrit. Gift of Āvāsika from Ājanāva.

620. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 44.
Prakrit. Gift of the nun (*bhikhunī*) Isidatā (*Ṛishidattā*).

621. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 45.
Prakrit. Gift of the lay-worshipper (*upasaka*) Īdadata (*Indradatta*).

622. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 46.
Prakrit. Gift of the monk (*bhikhu*) Gaṁdhāra.

623. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 47.
Prakrit. Gift of the nun (*bhikhunī*) Gōtamī (*Gautamī*).

624. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 48.
Prakrit. Gift of the nun (*bhichhunī*) Chirati (*Kirāti*).

625. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 49.
Prakrit. Gift of the village (*gāma*) of Chuṁvamōragiri(?).

626. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 50.
Prakrit. Gift of the Mōrayahikaṭiya (inhabitant of *Mōrayahikaṭa*).

627. 1894 Bühler, *Ep. Ind.* Vol. II. p. 399, No. 51.
Prakrit. Gift of the female lay-worshipper (*upasikā*) Dhamarasirī (*Dharmaśrī*).

628. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 52.
Prakrit. Gift of the monk (*bhikhu*) Dhamasēna (*Dharmasēna*).

629. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 53.
Prakrit. Gift of the nun (*bhikhu[nī*]*) Asad[ē*]vā (*Aśvadēvī*) from Nadinagara (*Nandinagara*).

630. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 54.
Prakrit. Gift of the nun (*bhikhunī*) [Is]imitā (*Ṛishimitrā*) from Nadinagara (*Nandinagara*).

631. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 55.
Prakrit. Gift of the monk (*bhichhu*) Naṁduka (*Nānduka*).

632. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 56.
Prakrit. Gift of the monk (*bhikhu*) Pala (*Pāla*).

633. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 57.
Prakrit. Gift of the monk (*bhikhu*) Badhaka (*Baddhaka*), the Kurara (inhabitant of *Kurara*).

634. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 58.
Prakrit. Gift of Budhaguta (*Buddhagupta*), the Udubaraghariya (inhabitant of *Udumbaragriha*).

635. 1894 Bühler, *Ep. Ind.* Vol. II. p. 400, No. 59.
Prakrit. Gift of Budharakhitaka (*Buddharakshitaka*), who is versed in the *sūtrānta* (*sutātika*), the Arapānaka (inhabitant of *Arapāna*).

636. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 60.
Prakrit. Fragment. Only the name Budharakhita (*Buddharakshita*) is legible.

637. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 61.
Prakrit. Gift of the nun (*bhichhunī*) Budharakhitā (*Buddharakshitā*).

638. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 62.
Prakrit. Gift of the monk (*bhikhu*) Budharakhita (*Buddharakshita*).

639. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 63.
Prakrit. Fragment. Only the name Bōdhi is legible.

640. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 64.
Prakrit. Gift of the monk (*bhikhu*) Bharaṇabhūti.

641. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 65.
Prakrit. Gift of Bhichhunikā (*Bhikshuṇikā*).

642. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 67.
Prakrit. Gift of the monk (*bhikhu*) Vipula.

643. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 68.
Prakrit. Gift of Visaka (*Viśvaka*), the Rōhaṇipadiya (inhabitant of *Rōhiṇīpada*).

644. 1894 Bühler, *Ep. Ind.* Vol. II. p. 401, No. 69.
Prakrit. Gift of the Sāphineyikā, the mother of Saghā (*Saṁghā*)

645. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 70.
Prakrit. Gift of the nun (*bhikhunī*) Sōṇasiri (*Śravaṇaśrī*).

646. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 71.
Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of *Sagiri*).

647. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 72.
Prakrit. Fragment. Gift of Koḍu, mother of the monk (*bhikhu*) . . . . . ra.

648. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 73.
Prakrit. Fragment. Gift of [Dha]marakhitā (*Dharmarakshitā*), female pupil (*atēvāsinī*) of Kōramikā.

649. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 74.
Prakrit. Fragment. Gift of the monk (*bhichhu*) . . . . ṇa.

650. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 75.
Prakrit. Fragment. Gift of some nun ([*bhi*]*chhunī*).

651. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 76.
Prakrit. Fragment. Gift of some nun (*bhikhunī*), a Kōrarī (inhabitant of *Kurara*).

652. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 77.
Prakrit. Fragment. Gift of some monk (*bhikhu*).

653. 1894 Bühler, *Ep. Ind.* Vol. II. p. 402, No. 78.
Prakrit. Fragment. Gift of Dhavadēvā (*Dharmadēvā ?*).

654. Sāñchi Stūpa II. relic-box inscription.—1854 Cunningham, *Bhilsa Topes*, p. 286, and Plate XX.
Prakrit. (Relics) of all teachers (*vināyakas*), beginning with Ara° (*? Arhat*) Kāsapagota (*Kāśyapagōtra*) and Ara° (*? Arhat*) Vāchhi-Suvijayata (*Vātsi-Suvijayat ?*), the teacher (*vināyaka*).

655. Sāñchi Stūpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Kāsapagota (*Kāśyapagōtra*), the teacher (*āchariya*) of all the Hēmavatas (*Haimavatas*).

656. Sāñchi Stūpa II. inscription on steatite box (No. 1), inside lid.—1854 Cunningham, *Bhilsa Topes*, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Majhima (*Madhyama*).

657. Sāñchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, *Bhilsa Topes*, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, *Journ. Roy. As. Soc.* 1905, p. 685.
Prakrit. (Relics) of the saint (*sapurisa*) Hāritīputa (*Hāritīputra*).

658. Sāñchi Stūpa II. inscription on steatite box (No. 2), outer circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.

Prakrit. (Relics) of the saint (*sapurisa*) Vachhi (*Vātsi ?*) Suvijayata (*Suvijayat*), the pupil (*atēvāsin*) of Gota (*Gaupta*).

659. Sāñchi Stūpa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. Gift of the Pābhāsasāhas of Kākanava.

660. Sāñchi Stūpa II. inscription on steatite box (No. 3), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mahavanāya. (Relics) of the saint (*sapurisa*) Āpagira.

661. Sāñchi Stūpa II. inscription on steatite box (No. 3), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Koḍiniputa (*Kauṇḍinīputra*).

662. Sāñchi Stūpa II. inscription on steatite box (No. 4), outside lid.—1854 Cunningham, *Bhilsa Topes*, p. 288, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Kōsikiputa (*Kauśikīputra*).

663. Sāñchi Stūpa II. inscription on steatite box (No. 4), inside lid.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauptīputra*).

664. Sāñchi Stūpa II. inscription on steatite box (No. 4), bottom.—1854 Cunningham, *Bhilsa Topes*, p. 289, and Plate XX.
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgalīputra*).

665. Sāñchi Stūpa III. relic-box (No. 1) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Sāriputa (*Śāriputra*).

666. Sāñchi Stūpa III. relic-box (No. 2) inscription.—1854 Cunningham, *Bhilsa Topes*, p. 297, and Plate XXII.
Prakrit. (Relics) of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).

667. Sāñchi Stūpa III. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *sā*, which stands for *Sāriputasa*, *i.e.* (relics) of Sāriputa (*Śāriputra*).

668. Sāñchi Stūpa III. inscription on steatite box (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 299, and Plate XXII.
Only the letter *ma*, which stands for *Mahā-Mogalānasa*, *i.e.* relics of Mahā-Mogalāna (*Mahā-Maudgalyāyana*).

669. Year 14.— Bēsnagar Vaishṇava column inscription of the time of *rājan* Kāsīputa Bhāgabhadra.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. A, and Plate I; 1909 Fleet, *Journ. Roy. As. Soc.* 1909, p. 1087 ff.; 1909 note by Barnett, *Journ. Roy. As. Soc.*. 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.; 1910, note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 141 f.; 1910 Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 104 ff. —*vasēna chatudasēna rājēna vadhamānasa.*
Prakrit. Erection of a *garuḍadhvaja* of Vā[sudē]va, the god of gods, by the *bhāgavata* (votary of *Bhagavat*), Hēliodōra (*Hēliodōros*), the son of Diya (*Diōn*), the Takhasilāka (native of *Takshaśilā*), a Yōna (*Yavana*) ambassador (*dūta*), who came from *mahārāja* Aṁtalikita (*Antalkidas*) to *rājan* Kāsīputa (*Kāśīputra*) Bhāgabhadra, the saviour (*trātāra*), who was prospering in the fourteenth year of his reign.

670. Bēsnagar column inscription.—1909 Marshall-Bloch, *Journ. Roy. As. Soc.* 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, *Journ. Roy. As. Soc.* 1909, p. 1093 f.; 1909 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXIII. p. 587 ff.
Prakrit. A verse on the three steps to immortality.

671. Bēsnagar Buddhist coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 38, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Pātamāna and the monk (*bhikhu*) Kumuda.

672. Bēsnagar Buddhist pillar inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Fragment. (Gift) of [A]jamita (*Ajamitra*).

673. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the monk (*bhikhu*) Dhamagiri (*Dharmagiri*).

674. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Prakrit. Gift of the nun (*pavajitā*) Nadikā (*Nandikā*).

675. Bēsnagar Buddhist rail inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 39, and Plate XIII.
Only the figures 30 3.

676. Bhōjpur Stūpa IV. earthen bowl inscription.—1854 Cunningham, *Bhilsa Topes*, p. 333, and Plate XXVI.
Only the letter *mu*°.

677. Bhōjpur Stūpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 335 f., and Plate XXVII, 4.
Prakrit. Patitō (?).

678. Bhōjpur Stūpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 336, and Plate XXVII, 5.
Prakrit. (Relics) of Upahitaka

679. Andher Stūpa I. rail inscription.—1854 Cunningham, *Bhilsa Topes*, p. 344, and Plate XXVIII, 3.
Prakrit. Gift of the mother of Dhamasiva (*Dharmaśiva*).

680. Andher Stūpa II. earthen jar inscription.—1854 Cunningham, *Bhilsa Topes*, p. 346, and Plate XXIX, 6.
Prakrit. (Relics) of the saint (*sapurisa*) Vāchhīputa (*Vātsīputra*), pupil (*atēvāsin*), of Gotiputa (*Gauptīputra*).

681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 7; 1888 Fleet, *Corp. Inscr. Ind.* Vol. III. p. 31.
Prakrit. (Relics) of the saint (*sapurisa*) Gotiputa (*Gauptīputra*) of the Koḍiña (*Kauṇḍinya*) *gōtra* (*gota*), who illumined (*? pabhāsana*) Kākanāva.

682. Andher Stūpa II. inscription on steatite vase (No. 2).—1854 Cunningham, *Bhilsa Topes*, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 155.
Prakrit. (Relics) of the saint (*sapurisa*) Mogaliputa (*Maudgalīputra*), the pupil (*atēvāsin*) of Gotiputa (*Gauptīputra*).

683. Andher Stūpa III. inscription on steatite casket, outside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. (Relics) of the saint (*sapurisa*) Hāritīputa (*Hāritīputra*).

684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, *Bhilsa Topes*, p. 349, and Plate XXX.
Prakrit. Gift of Asadēva (*Aśvadēva*).

685. Pākna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 32 f., and Plate XII, 11.
Sanskrit. Fragment. Mentions a *mahārāja dēvaputra*, the figure 30 (?), Hastika, the son of Hastika, and Bōdhisatva (*Bōdhisattva*) *dēvaputraka*.

686. Khairīgaṛh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, *Journ. Roy. As. Soc.* 1893, p. 98, and Plate.
Prakrit. Fragment. Gift of . . . . ddagutta ([*Samu*]*dragupta ?*).

687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham-Rajendralala Mitra-Bühler, *Stûpa of Bharhut*, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, *Proceed. Beng. As. Soc.* 1880, p. 58 ff.; 1885 Hultzsch, *Ind. Ant.* Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 1; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 1.
Prakrit. Erection of gateway (*tōraṇa*) and stone-work (*silākaṁmaṁta*) by Dhanabhūti Vāchhiputa (the son of a *Vātsī*), the son of Āgaraju (*Aṅgāradyut*) Gotiputa (the son of a *Gauptī*), the grandson of *rājan* Visadēva (*Viśvadēva*) Gāgīputa (the son of a *Gārgī*), during the reign of the Sugas (*Śuṅgas*).

688. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 128, No. 2, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*) during the reign of the S[u]gas (*Śuṅgas*). Of the names only that of Agaraju (*Aṅgāradyut*) is preserved.

689. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 128, No. 3, and Plate LIII.
Prakrit. Fragment. Records the erection of a gateway (*tōraṇa*).

690. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 2.
Prakrit. Gift of Aya-Nāgadēva (*Ārya-Nāgadēva*).

691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119 f., No. 5; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 3.
Prakrit. The Maghādēviya *jataka* (*jātaka* which treats of *Makhādēva*). See *Jāt.* No. 9.

692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 97 ; 130, No. 3, and Plates XLVIII and LIII ; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 6 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60, No. 4, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 4.
Prakrit. Dighatapasi (*Dīrghatapasvin*) instructs his pupils.

693. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 94 ; 130, No. 4, and Plates XLVIII and LIII ; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120, No. 7 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 5, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 5.
Prakrit. The *chātiya* (*chaitya*) on Aboda (*Arbuda*).

694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 77 ; 130, No. 5, and Plates XLVII and LIII ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 6, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 6.
Prakrit. The *jataka* (*jātaka*) (entitled) 'the mad Sujata (*Sujāta*)'. See *Jāt.* No. 352.

695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115 ; 1879 Cunningham, *Stûpa of Bharhut*, p. 77 ; 130, No. 6, and Plates XLVII and LIII ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 7, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 7 ; 1897 *Jātaka transl. under Cowell*, Vol. III. (Plate only).
Prakrit. The cat *jatara(ka)* (*jātaka*), (or) the cock *jataka* (*jātaka*). See *Jāt.* No. 383.

696. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 94 ; 130, No. 7, and Plates XLVII and LIII ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 8, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 227, No. 8.
Prakrit. The walk (*chakama*) Daḍanikama (*Daṇḍanishkrama ?*).

697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 96 ; 130, No. 8, and Plates XLVII and LIII ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 9, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 9.
Prakrit. The woman Asaḍā (*Ashāḍhā*) who has observed the jackals on the cemetery.

698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115 ; 1879 Cunningham, *Stûpa of Bharhut*, p 75 ; 131, No. 9, and Plates XLIII and LIII ; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118, note 2 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 10, and Plate ; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 10.
Prakrit. The *jataka* (*jātaka*) (called) the *riśya* deer. See Jāt. No. 12.

699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 94 ; 131, No. 10, and Plates XLIII and LIII ; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 118 f., No. 1 ; 1886 Hultzsch, *Zeitschr. Deutsch.*

Morgenl. Ges. Vol. XL. p. 61, No. 11, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 11.

Prakrit. The Migasamadaka (*Mṛigasaṁmōdaka ?*) *chētaya* (*chaitya*).

700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 158.

Prakrit. The swan *jataka* (*jātaka*). See *Jāt.* No. 32.

701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 12, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 8 ff.; 1892 Hultzsch *Ind. Ant.* Vol. XXI. p. 228, No. 12.

Prakrit. The Kiṁnara *jātaka*. See *Jāt.* No. 504.

702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 13.

Prakrit. The assembly of the ascetics (*jaṭila*).

703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 75; 131, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, *Two Bas-Reliefs of the Stupa of Bharhut*, pp. 14 ff.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 14.

Prakrit. The otter *jataka* (*jātaka*). See *Jāt.* No. 400.

704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 4; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 15.

Prakrit. The student *jātaka*. See *Jāt.* No. 174.

705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 131, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 16; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 16.

Prakrit. Gift of the town (*nigama*) of Karahakaṭa.

706. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 79; 131, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 17.

Prakrit. The *jataka* (*jātaka*) which treats of the stealing of the lotus-fibres. See *Jāt.* No. 488.

707. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 120 f., No. 8; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 18.

Prakrit. Veḍuka milks *katha* (?) on Mount Naḍoda.

708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 98; 131, No. 19, and Plates XLVIII and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 121, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 19.

Prakrit. The Jambū on Mount Naḍoda.

709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1874 Beal, *Academy*, Vol. VI. p. 612; 1879 Cunningham, *Stûpa of Bharhut*, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 2; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 62, No. 20, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 228, No. 20.

Prakrit. The arrow-maker. King (*rājan*) Janaka. Queen (*dēvī*) Sivalā (*Śivalā*). See *Jāt.* No. 539.

710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Beal, *Academy*, Vol. VI. p. 612 (comp. Fergusson, *ibid.*, p. 637, note); 1879 Cunningham, *Stûpa of Bharhut*, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 119, No. 3; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 21.

Prakrit. The Chitupāda (*Chittōtpāda* or *Chitrōtpāta ?*) rock.

711. Bharaut Buddhist coping-stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 131, No. 22, and Plate LIII.

Prakrit. Fragment. Dusita gives Mount Na[ḍoda] (?). Compare No. 901.

712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol XXI. p. 229, No. 22.

Prakrit. Gift of the first pillar (*thabha*) by Chāpadēvā, wife of Rēvatimita (*Rēvatimitra*) from Vedisa (*Vidiśā*).

713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 23.

Prakrit. Gift of the *bhadaṁta* Aya-Bhutarakhita (*Ārya-Bhūtarakshita*), the Khujatidukiya (inhabitant of *Kubjatinduka*).

714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 24.

Prakrit. The Śāla, the *bōdhi* of the holy (*bhagavat*) Vesabhu (*Viśvabhū*).

715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges.* Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 25.

Prakrit. A pillar (*thabha*), the gift of Aya-Gōrakhita (*Ārya-Gōrakshita*).

716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (first part).

Prakrit. A pillar (*thaṁbha*), the gift of Aya-Paṁthaka (*Ārya-Pānthaka*).

717. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 26 (second part).

Prakrit. The goddess Chulakōkā (*Kshudrakōkā*).

718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 27.

Prakrit. Gift of the nun (*bhichhunī*) Badhikā (*Baddhikā*), daughter of Mahamukhi (*Mahāmukha*), the Dabhinikā (inhabitant of *Darbhiṇa ?*).

719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 28.

Prakrit. Gift of Nāgasēnā, the Koḍiyānī, from Pāṭaliputa (*Pāṭaliputra*).

720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 29.

Prakrit. Gift of the nun (*bhikhunī*) Samanā (*Śramaṇā*), the Chudaṭhīlikā (inhabitant of *Chudaṭhīla*).

721. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 132, No. 10, and Plate LIII.

Prakrit. A pillar (*thabha*), (the gift) of Anaṁda (*Ānanda*), son of Isirakhita (*Ṛishirakshita*), in Bahaḍagojaṭiranatana (?).

722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, *Zeitschr. Deutsch.*

Morgenl. Ges. Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 30.

Prakrit. The *bōdhi* of the holy (*bhagavat*) Kōnāgamena (*Kōṇāgamana*).

723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, No. 31.

Prakrit. Gift of the nun (*bhichhunī*) Diganagā (*Diṅnāgā*), the Bhōjakaṭakā (inhabitant of *Bhōjakaṭa*).

724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 32; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 32; 1895 *Jātaka transl. under Cowell*, Vol. II. (Plate only).

Prakrit. The elephant *jātaka*. See *Jāt.* No. 267.

725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 33.

Prakrit. Gift of the householder (*gahapati*) Budhi (*Buddhi*) from Bibikānadikaṭa (*Bimbikānandikaṭa*).

726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 34.

Prakrit. The *yakha* (*yaksha*) Supāvasa (*Suprāvṛisha ?*).

727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 35.

Prakrit. A pillar (*thabha*), the gift of Dhamaguta (*Dharmagupta*).

728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 36, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 36.

Prakrit. Gift of the trooper (*asavārika*) Suladha (*Sulabdha*) from Bibikanadikaṭa (*Bimbikānandikaṭa*).

729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (first part).

Prakrit. A pillar (*thaṁbha*), the gift of Pusa (*Pushya*).

730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 51 f.; 133, No. 19, and Plates XXV and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 37 (second part).
Prakrit. The antelope *jātaka*. See *Jāt.* No. 482.

731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 612; 1875 note by Childers-deZoysa, *Academy*, Vol. VII. p. 454 f.; 1879 Cunningham, *Stûpa of Bharhut*, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285.
Prakrit. Anādhapeḍika (*Anāthapiṇḍika*) gives Jētavana, having bought it by a layer of crores.

732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stûpa of Bharhut*, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 39; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 285 f.
Prakrit. The Kōsaṁbakuṭi (*Kauśāmbakuṭī*).

733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stûpa of Bharhut*, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 40; 1898 note by Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 286.
Prakrit. The Gaṁdhakuṭi.

734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 133, No. 23, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 41.
Prakrit. Gift of Dhamarakhita (*Dharmarakshita*).

735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Bengal. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 42, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 42.
Prakrit. The king of serpents (*nāgarājan*) Chakavāka (*Chakravāka.*)

736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 43.
Prakrit. The *yakha* (*yaksha*) Virudaka (*Virūḍhaka*).

737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 134, No. 26, and Plates XXI and LIII; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 44, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 44.

Prakrit. The *yakha (yaksha)* Gaṁgita.

738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 45, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 230, No. 45.

Prakrit. Gift of Aya-Isidina (*Ārya-Ṛishidatta*), the preacher (*bhāṇaka*).

739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 46, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 46; 1892 Cunningham, *Mahâbodhi*, Plate III (Plate only).

Prakrit. The *bōdha (bōdhi)* of the holy (*bhagavat*) Sakamuni (*Śākyamuni*).

740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12[a], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 47, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 47; 1892 Cunningham, *Mahâbodhi*, Plate III (Plate only).

Prakrit. In the eastern quarter the Sudhāvāsa (*Śuddhāvāsa*) gods.

741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 256 f., No. 12[b], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 48, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 48; 1892 Cunningham, *Mahâbodhi*, Plate III (Plate only).

Prakrit. In the northern quarter three covered heads (?).

742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 65, No. 49, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 49.

Prakrit. In the southern quarter six thousand Kāmāvacharas.

743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 50, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 50.

Prakrit. The music of the gods, which gladdens (?) by acting (?).

744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15[a], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 51.
Prakrit. The *achharā* (*apsaras*) Misakō(kē)sī (*Miśrakēśī*).

745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15[d]; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 52; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 52.
Prakrit. The *achharā* (*apsaras*) Sabhadā (*Subhadrā*).

746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15[c], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 53; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 53.
Prakrit. The *achharā* (*apsaras*) Padumāvati (*Padmāvatī*).

747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 15[b], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 54; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 54.
Prakrit. The *achharā* (*apsaras*) Alaṁbusā (*Alambushā*).

748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 55, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 55.
Prakrit. Kaṁḍarikī (*Kaṇḍarikī*).

749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26 f., No. 21; 1882 Beal, *Ind. Ant.* Vol. XI. p. 146; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 231, No. 56.
Prakrit. The *vijādhara* (*vidyādhara*) Vijapi (*Vidyāvin*).

750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10[a], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 57.
Prakrit. The wheel of the Law (*dhamachaka*) of Bhagavat.

751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 90; 111; 134, No. 40, and Plates XIII and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 255, No. 10[b], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 58.

Prakrit. King (*rājan*) Pasēnaji (*Prasēnajit*), the Kōsala.

752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258 f., No. 16[b], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 59.

Prakrit. The king of serpents (*nāgarajan*) Ērapata (*Airāvata*).

753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1874 Childers, *Academy*, Vol. VI. p. 586; 1874 note by Beal, *Academy*, Vol. VI. p. 612; 1874 note by Fergusson, *Academy*. Vol. VI. p. 637; 1875 note by Childers-de Zoysa, *Academy*, Vol. VII. p. 351; 1879 Cunningham, *Stûpa of Bharhut*, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, *Ind. Ant.* Vol. X. p. 258, No. 16[a], and Plate; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 60.

Prakrit. The king of serpents (*nāgarājan*) Ērapata (*Airāvata*) worships Bhagavat.

754. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 26, No. 20; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 61.

Prakrit. The (banyan tree) Bahuhathika (*Bahuhastika*).

755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 45; 115; 135, No. 44 and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19[a]; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 62.

Prakrit. The banyan tree Bahuhathika (*Bahuhastika*) on Naḍoda.

756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 25 f., No. 19[b]; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 63.

Prakrit. Susupāla (*Śiśupāla*), the Koḍāya (*Kōḍya ?*). The gardener (*arāmaka*) Veḍuka.

757. Bharaut Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 46, and Plate LIV.

Prakrit. Fragment. Contains the name of Yasika (*Yaśas*).

758. Bharaut Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 47, and Plate LIV.
Prakrit. A pillar (*thabha*), the gift of Sōnā (*Śravaṇā*).

759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (first part).
Prakrit. A pillar (*thabha*), the gift of Saghamita (*Saṁghamitra*), the Chēkulana (inhabitant of *Chikulana*).

760. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 45; 114; 135, No. 49, and Plates XXX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 64 (second part).
Prakrit. The *bōdhi* of the holy (*bhagavat*) Kasapa (*Kāśyapa*).

761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 65.
Prakrit. Gift of the nun (*bhichhunī*) Nāgā.

762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 66.
Prakrit. A pillar (*thabha*), the gift of *bhadaṁta* Valaka, the preacher (*bhanaka*).

763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, No. 67.
Prakrit. A pillar (*thabha*), the gift of Aya-Bhutaka (*Ārya-Bhūtaka*) from Karahakaṭa.

764. Bharaut Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of the nun (*bhikhunī*) Dhamarakhitā (*Dharmarakshitā*), the Vēnuvagāmiyā (inhabitant of *Vēṇukagrāma ?*), the Kōsabeyekā (native of *Kauśāmbī*).

765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 68.
Prakrit. The walk (*chakama*) Tikōṭika (*Trikōṭika*).

766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 136, No. 55, and Plates XXXII and LIV; 1886 Hultzsch,

Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 69.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Mahila.

767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 70, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 70.
Prakrit. A pillar (*thabha*), the gift of Samika (*Śyāmaka*) from Karahakaṭa.

768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 71.
Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Samaka (*Śyāmaka*).

769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 72.
Prakrit. The *jātaka* which treats of the market towns. See *Jāt.* No. 546.

770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl Ges.* Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 73.
Prakrit. The goddess Sirimā (*Śrīmatī*).

771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1874 correction by Childers, *Academy*, Vol. VI. p. 586; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 74, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 74.
Prakrit. The *yakha* (*yaksha*) Suchilōma (*Sūchilōman*).

772. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 75.
Prakrit. Fragment. A pillar (*thabha*), the gift of some nun (*bhikhunī*).

773. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, *Stûpa of Bharhut*, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 76.
Prakrit. Gift of *bhadata* (*bhadanta*) Aya-Isipālita (*Ārya-Ṛishipālita*), the preacher (*bhānaka*), the overseer of works (*navakamika*).

774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 77, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 77.

Prakrit. Ajātasata (*Ajātaśatru*) worships Bhagavat.

775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1875 correction by Childers-deZoysa, *Academy*, Vol. VII. p. 454; 1879 Cunningham, *Stûpa of Bharhut*, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff., No. 25[a]; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 78.

Prakrit. The hall of the gods Sudhaṁmā (*Sudharmā*). The festival of the hair-lock of Bhagavat.

776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 113; 1879 Cunningham, *Stûpa of Bharhut*, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 29 ff. No. 25[b]; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 79.

Prakrit. The palace (*pāsāda*) Vējayaṁta (*Vaijayanta*).

777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 113; 137, No. 66, and Plates XVI and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 27 ff., No. 23; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, No. 80.

Prakrit. The angel (*dēvaputa*) Arahaguta (*Arhadgupta*) having descended announces the conception of Bhagavat to the great assembly.

778. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 67, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (first part).

Prakrit. Pillars (*thabhas*), the gift of the nun (*bhikhunī*) Nāgilā from Mōragiri (*Mayūragiri*).

779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 81 (second part).

Prakrit. The *bōdhi* of holy (*bhagavat*) Vipasi (*Vipaśyin*).

780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 82.

Prakrit. The gift of Phagudēva (*Phalgudēva*) from Vedisa (*Vidiśā*).

781. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 70, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.
Prakrit. The *dhenachhaka* (?) at the foot of [Na]ḍoda. Compare No. 791.

782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 83.
Prakrit. The gift of the donors (?) (*dāyakas*) from Purikā.

783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 84.
Prakrit. The *bōdhi* of holy (*bhagavat*) Kakusadha (*Kakutsaṁdha*).

784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (first part).
Prakrit. The gift of Anurādhā from Vedisa (*Vidiśā*).

785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 115; 1879 Cunningham, *Stûpa of Bharhut*, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 85 (second part).
Prakrit. The *jātaka* which treats of (the elephant) with the six tusks. See *Jāt.* No. 514.

786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 79 ff.; 137, No. 75, and Plates XVIII and LIV; 1882 Hoernle, *Ind. Ant.* Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 86, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 86.
Prakrit. The Vitura-Punakiya *jataka* (*jātaka* which treats of *Vidura* and *Pūrṇaka*). See *Jāt.* No. 545.

787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, Plate XIX (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 154· 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 154.
Prakrit. Fragment. Gift of . . . . mika.

788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 87.
Prakrit. The young Brahman (*mānavaka*) Bramhadēva (*Brahmadēva*).

789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 88, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 88.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Kanaka, the preacher (*bhanaka*), the Chikulaniya (inhabitant of *Chikulana*).

790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 89, and Plate; 1892 Hultszch, *Ind. Ant.* Vol. XXI. p. 234, No. 89.

Prakrit. The *yakhinī* (*yakshī*) Sudasanā (*Sudarśanā*).

791. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59 f.; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 232, note 43.

Prakrit. The *dhenachhaka* (?) at the foot of Naḍoda. Compare No. 781.

792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 90, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 90.

Prakrit. A pillar (*thabha*), the gift of *bhadata* (*bhadanta*) Budharakhita (*Buddharakshita*), the *saṭupadāna* (?).

793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 138, No. 81, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 91.

Prakrit. The *yakhī* (*yakshī*) Chadā (*Chandrā*).

794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 92.

Prakrit. The *yakha* (*yaksha*) Kupira (*Kubēra*).

795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 111; 1879 Cunningham, *Stûpa of Bharhut*, p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 234, No. 93.

Prakrit. The *yakha* (*yaksha*) Ajakālaka.

796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 84, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 94.

Prakrit. Pillars (*thabhas*), the gift of Pusā (*Pushyā*) from Mōragiri (*Mayūragiri*).

797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 85, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 95.

Prakrit. The gift of Aya-Chula (*Ārya-Kshudra*), who is versed in the *sūtrāntas* (*sutaṁtika*), the Bhōgavaḍhaniya (inhabitant of *Bhōgavardhana*).

798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 86, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 96.

Prakrit. Pillars (*thabhas*), the gift of Thupadāsa (*Stūpadāsa*) from Mōragiri (*Mayūragiri*).

799. Bharaut Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. A pillar (*thabha*), the gift of Gōrakhiti (*Gōrakshitā*), wife of Vasuka, from Nāsika.

800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 88, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 97.

Prakrit. A pillar (*thabha*), the gift of Aya-Sāmaka (*Ārya-Śyāmaka*), the pupil (*aṁtēvāsin*) of Mahara.

801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 83; 138, No. 89. and Plates XXVIII and LV; 1880 Davids, *Buddhist Birth Stories*, p CIII.; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 65, note 3; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 98.

Prakrit. The descent of Bhagavat.

802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 64, and Plate XXVI; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 156.

Prakrit. The Isisiṁgiya *jātaka* (*jātaka* which treats of *Ṛiśyaśriṅga*). See *Jāt.* No. 526.

803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 90, and Plate LV.

Prakrit. A pillar (*thabha*), the gift of Sakā (*Śakrā*).

804. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. A pillar (*thabha*), the gift of the preacher (*bhāṇaka*) Nadagiri (*Nandagiri*), the Sēlapuraka (inhabitant of *Śailapura*).

805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 88; 138, No. 92, and Plates XXVIII and LV;

1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 99, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 99.

Prakrit. The Idasâla (*Indraśâla*) cave.

806. Bharaut (now Batanmâra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 138, No. 93, and Plate LV.

Prakrit. (Gift) of the nun (*bhichhunî*) Pusadatâ (*Pushyadattâ*), the Nagarikâ (inhabitant of *Nagara*).

807. Bharaut (now Batanmâra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 155.

Prakrit. The *jâtaka* which treats of the dumb cripple. See *Jât.* No. 538.

808. Bharaut (now Batanmâra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. Gift of Jitamita (*Jitamitra*) from Mōragiri (*Mayûragiri*).

809. Bharaut (now Batanmâra) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. A pillar (*thabha*), the gift of Utaragidhika (*Uttaragṛidhraka*) from Karahakaṭa.

810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 155; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 157.

Prakrit. The *jataka* (*jâtaka*) 'Because the Brahman (*bramhana*) played.' See *Jât.* No. 62.

811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 229, note 27.

Prakrit. The goddess Mahakōkā (*Mahākōkā*).

812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 99, and Plate LV.

Prakrit. Gift of Chuladhaka (*Kshudra ....?*), the distributor of food (*bhatudēsaka*), from Purikâ.

813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.

Prakrit. Gift of Ayamâ from Vedisa (*Vidiśâ*).

814. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 3, and Plates XX and LVI; 1886 Hul tzsch, *Zeitschr*

Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 233, note 52.

Prakrit. The angel (*dêvaputa*) Arahaguta (*Arhadgupta*).

815. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 1, and Plate LV.

Prakrit. Gift of the nun (*bhichhunî*) Sapagutâ (*Sarpaguptâ*).

816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham. *Stûpa of Bharhut*, p. 139, No. 2, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 100.

Prakrit. Gift of Sakaṭadêvâ (*Śakaṭadêvî*), the Koḍiyânî, from Pâṭaliputa (*Pâṭaliputra*).

817. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 3, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 101.

Prakrit. Gift of the nun (*bhichhunî*) Sômâ from Kâkaṁdî.

818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 4, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 102.

Prakrit. Gift of Mahîdasêna (*Mahêndrasêna*) from Pâṭaliputa (*Pâṭaliputra*).

819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 5, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 103.

Prakrit. Gift of the nun (*bhikhunî*) Nâgadêvâ, the Chudaṭhilikâ (inhabitant of *Chudaṭhîla*).

820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 6, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 104.

Prakrit. Gift of Kujarâ (*Kuñjarâ*), the Chudaṭhilikâ (inhabitant of *Chudaṭhîla*).

821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 7, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 105.

Prakrit. Gift of Pusadêvâ (*Pushyadêvâ*), mother of Dhaṁmaguta (*Dharmagupta*).

822. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 8, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 106.

Prakrit. Gift of Ujhikâ (*Ujjhikâ*).

823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 9, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 235, No. 107.
Prakrit. A rail (*suchi*), the gift of Dhamarakhitā (*Dharmarakshitā*).

824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 139, No. 10, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 108.
Prakrit. Gift of Atimuta (*Atimukta*).

825. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 112; 1879 Cunningham, *Stûpa of Bharhut*, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 109.
Prakrit. The quail *jātaka*. See *Jāt.* No. 357.

826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 110.
Prakrit. A rail (*suchi*), the gift of Nadutarā (*Nandōttarā*).

827. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 13, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 111.
Prakrit. Gift of Muḍa (*Muṇḍa*).

828. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 14, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 112.
Prakrit. Gift of Isāna (*Īśāna*). Compare No. 829.

829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 151, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 151.
Prakrit. Gift of Iśāna (*Īśāna*). Compare No. 828.

830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 15, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 113.
Prakrit. Gift of Isidata (*Ṛishidatta*).

831. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 16, and Plate LV; 1886 Hultzsch, *Zeitschr.*

Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 114.
Prakrit. A rail (*suchi*), the gift of Aya-Punāvasu (*Ārya-Punarvasu*).

832. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 17, and Plate LV.
Prakrit. A rail (*suchi*), the gift of Gāgamita (*Gargamitra*).

833. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 18, and Plate LV.
Prakrit. The gift of Kanhila (*Kṛishṇala*), the preacher (*bhāṇaka*).

834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 19, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 115.
Prakṛit. The gift of Dēvarakhita (*Dēvarakshita*).

835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stūpa of Bharhut*, p. 140, No. 20, and Plate LV; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 116.
Prakrit. Gift of Bhutarakhita (*Bhūtarakshita*) from Vedisa (*Vidiśā*).

836. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 21, and Plate LV.
Prakrit. Gift of Gōlā, the Pārikinī.

837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 117.
Prakrit. Gift of Idadēvā (*Indradēvā*) from Purikā.

838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 118.
Prakrit. Gift of the mother of Seṭaka (*Śrēshṭhaka*) from Purikā.

839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 24; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 119.
Prakrit. Gift of Sāmā (*Śyāmā*) from Purikā.

840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 120, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 120.
Prakrit. Gift of the nun (*bhichhunī*) Budharakhitā (*Buddharakshitā*).

841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 121, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 121.
Prakrit. Gift of the nun (*bhichhunî*) Bhutâ (*Bhûtâ*).

842. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 122.
Prakrit. Gift of Aya-Apikinaka (*Ârya-Apikinaka*).

843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 236, No. 123.
Prakrit. A rail (*suchi*), the gift of Saghila (*Saṁghila*).

844. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 29, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 124.
Prakrit. Gift of Sagharakhita (*Saṁgharakshita*) for the benefit of his parents.

845. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*. p. 140, No. 30, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 125.
Prakrit. A rail (*suchi*), the gift of Dhuta (*Dhûrta*).

846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 126.
Prakrit. A rail (*suchi*), the gift of Yakhila (*Yakshila*).

847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 127.
Prakrit. A rail (*suchi*), the gift of Mita (*Mitra*).

848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 128.
Prakrit. The gift of Isirakhita (*Ṛishirakshita*).

849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 129.
Prakrit. Gift of Sirima (*Śrîmat*).

850. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 130.
Prakrit. Gift of *bhaduta* (*bhadanta*) Dēvasēna.

851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 131.
Prakrit. Fragment. Gift of the nun (*bhichhunī*) . . . . . kā.

852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 132.
Prakrit. Gift of Idadēvā (*Indradēvā*), the Naṁdinagarikā (inhabitant of *Nandinagara*).

853. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 38, and Plate LVI.
Prakrit. Gift of Gōsāla (*Gōśāla*). The inscription has been engraved twice.

854. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 39, and Plate LVI.
Prakrit. Fragment. Gift of the wife of . . . . . Kachula (*Kañchula*).

855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 40, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 133.
Prakrit. Gift of Jeṭhabhadra (*Jyēshṭhabhadra*).

856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 134.
Prakrit. A rail (*suchi*), the gift of Aya-Jāta (*Ārya-Jāta*), who knows the Piṭakas (*pēṭakin*).

857. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 135.
Prakrit. Gift of the sculptor (*rupakāraka*) Budharakhita (*Buddharakshita*).

858. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 136.
Prakrit. Gift of *bhadata* (*bhadanta*) Samika (*Śyāmaka*), the Thērākūṭiya (inhabitant of *Sthavirākūṭa*).

859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 237, No. 137.
Prakrit. Gift of Isirakhitā (*Ṛishirakshitā*) from Sirisapada (*Śirīshapadra*).

860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 138, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 138.
Prakrit. Gift of the mother of Ghāṭila from Mōragiri (*Mayūragiri*).

861. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. A rail (*suchi*), the gift of Atantata (?), the Bhōjakaṭaka (inhabitant of *Bhōjakaṭa*).

862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 139.
Prakrit. Gift of Samidatā (*Svāmidattā*).

863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 140.
Prakrit. Gift of Chulana.

864. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 141.
Prakrit. Gift of Avisana (*Avishaṇṇa*). Compare No. 865.

865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 142.
Prakrit. Gift of Avisana (*Avishaṇṇa*). Compare No. 864.

866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 143.
Prakrit. Gift of a wheel of enlightenment (*bōdhichaka*) by Saṁghamita (*Saṁghamitra*).

867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238. No. 144.

Prakrit. Gift of Budharakhita (*Buddharakshita*), who knows the five *nikāyas* (*pachanēkāyika*).

868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 145.
Prakrit. A rail (*suchi*), the gift of Isirakhita (*Ṛishirakshita*).

869. Bharaut Buddhist rail inscription.—1874 Cunningham, *Proceed. Beng. As. Soc.* 1874, p. 116; 1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. (Gift) of prince (*kumāra*) Vādhapāla (*Vyādhapāla ?*), the son of king (*rajan*) Dhanabhûti.

870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 146.
Prakrit. Gift of the nun (*bhichhunī*) Phagudēvā (*Phalgudēvā*).

871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 147.
Prakrit. Gift of a *yakhī* (*yakshī*) by Kōḍā (*Krōḍā*).

872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 148.
Prakrit. Gift of Ghōsā (*Ghōshā*).

873. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 58, and Plate LVI.
Prakrit. Fragment. (Gift ?) of Yamiṭa (?) Sā . . . . .

874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 149; 1892 Cunningham, *Mahâbodhi*, Plate V (Plate only).
Prakrit. Gift of Bhāranidēva (*Bharaṇīdēva*), the son of Siri (*Śrī*).

875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 238, No. 150.
Prakrit. Gift of Mitadēvā (*Mitradēvā*).

876. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 61, and Plate LVI.

Prakrit. A rail (*suchi*), the gift of Pusaka (*Pushyaka*), the Paḍēlaka (inhabitant of *Paḍēla*).

877. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 62, and Plate LVI.
Prakrit. Gift of Valamita (*Valamitra*) from Asitamasā.

878. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 63, and Plate LVI.
Prakrit. Gift of Sirimā (*Śrīmatī*), the [Pa]rakaṭikā (?) (inhabitant of *Parakaṭa ?*).

879. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 64, and Plate LVI.
Prakrit. A rail (*suchi*), the gift of Vijitaka.

880. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 65, and Plates XXXI and LVI.
Prakrit. Fragment. Gift of . . . . , and made by himself (?).

881. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, No. 156; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 159.
Prakrit. Vasuguta (*Vasugupta*) rescued to the shore by Mahādēva from the belly of the sea-monster.

882. Bharaut Buddhist rail inscription.—1879 Cunningham, *Stûpa of Bharhut*, Plate LVI, No. 67 (Plate only); 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 60; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Gift of Nāgarakhitā (*Nāgarakshitā*), the wife of king (*rājan*) [Dhanabhū]ti (?).

883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 152; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 152.
Prakrit. Gift of Bodhiguta (*Bōdhigupta*).

884. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 75, No. 153, and Plate; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 153.
Prakrit. Fragment. On the Himavata (*Himavat*) . . . . . .

885. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 59; 1892 mentioned by Hultzsch, *Ind. Ant.* Vol. XXI. p. 225.
Prakrit. Fragment. [Gift] of Velimi[tā] (*Vēllimitrā*), the Vāsithī (*Vāsishṭhī*), from Vedisa (*Vidiśā*).

886. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 2, and Plate LVI.
Prakrit. Fragment. [Gift] of Aya-Naṁda (*Ārya-Nanda*).

887. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 4, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

888. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 5, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

889. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 6, and Plate LVI.
Prakrit. Fragment. Only the name (?) Chaṁdā (*Chandrā*) has been preserved.

890. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 7, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

891. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 8, and Plate LVI.
Prakrit. Fragment. Records the gift of some woman who is called [Karaha]-kaṭiyā (? inhabitant of *Karahakaṭa*).

892. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 9, and Plate LVI.
Prakrit. Fragment. Contains the titles of king (*rājan*) and supreme king (*adhirāja*).

893. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 10, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

894. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 11, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

895. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 12, and Plate LVI.
Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (*Saṁghamitra*).

896. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 13, and Plate LVI.
Prakrit. Fragment. No sense can be made out.

897. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 14, and Plate LVI.
Prakrit. Fragment. Records the name of some *jātaka*.

898. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 15, and Plate LVI.
Prakrit. Gift of Naṁdagiri.

899. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 16, and Plate LVI, No. 17.
Prakrit. Fragment. Records the gift of some woman.

900. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 17, and Plate LVI, No. 16.
Prakrit. Fragment. No sense can be made out.

901. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 18, and Plate LVI.
Prakrit. Fragment. Dusita gives Mount Na[ḍoda](?). Compare No. 711.

902. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 76, note 2; 1892 Hultzsch, *Ind. Ant.* Vol. XXI. p. 239, No. 160.
Prakrit. The seat of holy (*bhagavat*) Mahādēva under the Bahuhathika (*Bahuhastika*).

903. Bharaut Buddhist stone inscription.—1879 Cunningham, *Stûpa of Bharhut*, Plate LVI, No. 20 (Plate only).
Prakrit. Fragment. No sense has been made out.

904. S. 10.—Pabhōsā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).—1887 Hoernle, *Proceed. Beng. As. Soc.* 1887, p. 104; 1887 Cockburn, *Journ. Beng. As. Soc.* Vol. LVI. Part I. p. 34, facsimile only; 1892 Führer, *Ep. Ind.* Vol. II. p. 242, No. 1, and Plate.
—[*Udākasa*] *dasamē savacharē.*
Mixed dialect. Excavating of a cave (*lēna*) by Āsāḍhasēna (*Āshāḍhasēna*), the son of Gōpāli Vaihidari and maternal uncle of *rājan* Bahasatimittra (*Bṛihaspatimitra*), son of Gōpāli, for the Kaśśapīya (*Kāśyapīya*) Arahaṁtas (*Arhats*).

905. Pabhōsā cave inscription.—1892 Führer, *Ep. Ind.* Vol. II. p. 242 f., No. 2, and Plate.
Mixed dialect. Excavating [of the cave] by Āshāḍhasēna, the son of Vaihidarī and of *rājan* Bhāgavata, the son of Tēvaṇī (*Traivarṇī*), the son of Vaṁgapāla, the son of Śōnakāyana (*Śaunakāyana*), *rājan* of Adhichhatrā (*Adhichchhatrā*).

906. S. 52.—Giñja rock inscription of the time of *mahārāja* Bhīmasēna.—1885 Cunningham, *Arch. Surv. Rep.* Vol. XXI. p. 119, and Plate XXX; 1895 mentioned by Hultzsch, *Ep. Ind.* Vol. III. p. 302, and Plate.
Mahārājasya śrī-Bhīmasēnasya sa . . . 50 2 giṁhapakshē 4 divasē 10 2 ētaya puravayaṁ.
Mixed dialect. The purport of the inscription has not been made out.

907. Kevati Kuṇḍa cave inscription.—1880 Hoernle, *Proceed. Beng. As. Soc.* 1880, p. 55; 1880 Hoernle, *Ind. Ant.* Vol. IX. p. 120 f., and facsimile.
Prakrit. A pond (*pukharinī*) made by Sōnaka (*Śaunaka*), the son of a Hariti (*Hāritī*).

908. Bithā coping stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. X. p. 6, and Plate III, 4.
Prakrit. Fragment. Gift of some householder (*gahapatika*), the son of Eṇajā.

909. Bithā Buddhist image inscription.—1873 noticed by Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. B, and Plate XVIII.
Sanskrit (?). Fragment. Not read.

910. Deoriyā Buddhist (?) image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. C, and Plate XVIII.
Mixed dialect. Setting up of an image of holy (*bhagavat*) Pitamaha (? *Pitāmaha*) by Ugahakā (*Udgrahakā*), the pupil (*śishinī*) of Aryantadī (?).

911. Deoriyā Buddhist image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 48, No. D, and Plate XVIII.
Sanskrit. Gift of the Śākya monk (*Śākyabhikshu*) Bōdhivarman.

912. Deoriyā Buddhist image inscription —1873 Cunningham, *Arch. Surv. Rep.* Vol. III, p. 49, No. E, and Plate XVIII.
Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.

913. Taṇḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 73, No. 4, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.

914. Taṇḍwā Buddhist stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 5, and Plate XXIII.
Prakrit (?). Fragment. No sense can be made out.

915. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 75, No. 6, and Plate XXIII.
Fragment. Only the letter *ji*.

916. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 7, and Plate XXIII.
Fragment. Only the letter *pa*.

917. Taṇḍwā stone inscription.—1880 Cunningham, *Arch. Surv. Rep.* Vol. XI. p. 74, No. 8, and Plate XXIII.
Fragment. Only the letter *bu*.

918. Sahēṭh-Mahēṭh (now Indian Museum, Calcutta) Buddhist image inscription of the time of *mahārāja dēvaputra* Kaṇishka or Huvishka.—1870 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, *Journ. Roy. As. Soc.* N. S. Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 339 f.; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, *Ep. Ind.* Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, *Ep. Ind.* Vol. IX. p. 291.
[*Mahārājasya dēvaputrasya Kaṇishkasya* (or *Huvishkasya*) *saṁ* . . . . . . *di*] *10 9 ētayē purvayē*.
Mixed dialect. A Bōdhisatva (*Bōdhisattva*), an umbrella (*chhātra*) and a staff (*dāṇḍa*), the gift of the monk (*bhikshu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), the companion (*saddhyēvihārin*) of the monk (*bhikshu*) Pushya[vuddhi] (*Pushyavṛiddhi*), at Sāvasti (*Śrāvastī*), at the walk (*chaṁkama*) of Bhagavat in the Kōsaṁbakuṭi (*Kauśāmbakuṭī*), as the property of the Sarvastivādin (*Sarvāstivādin*) teachers (*acharyyas*). Identical with No. 919.

919. Sahēṭh-Mahēṭh (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . *dēvaputra* Kaṇishka or Huvishka.—1908 Bloch, *Ep. Ind.* Vol. IX. p. 290 f., and Plate.

. . . . *vapu* . . . . . .

Mixed dialect. Fragment. A Bōdhisatva (*Bōdhisattva*), an umbrella (*chhatra*), and a staff (*daṇḍa*), the gift of [the monk Bala, who knows the Tripiṭaka], the companion ([*saddhyēv*]*ihārin*) of . . . , at Sāvasti (*Śrāvastī*) at the walk ([*cham*]*ka*[*ma*]) [of Bhagavat] in the Kōsamba[kuṭi] (*Kauśāmbakuṭī*), as the property of the [Sarvā]s[t]ivādin teachers ([*āchā*]*r*[*yyas*]). Identical with No. 918.

920 Rāmgarh (Sītābeṅgā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 245, No. 1, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90 f.; 1904 Boyer, *Journ. As.* Ser. X. Vol. III. p. 479 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 456; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 124 ff., and Plate XLIII.

Prakrit. Some verses in praise of poetry.

921. Rāmgarh (Jogīmārā) cave inscription.—1865 noticed by Dalton, *Journ. Beng. As. Soc.* Vol. XXXIV. Part II. p. 27; 1873 Ball, *Ind. Ant.* Vol. II. p. 246, No. 2, and Plate; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, *Proceed. Beng. As. Soc.* 1902, p. 90; 1904 Boyer, *Journ. As.* Ser. X. Vol. III. p. 484 ff.; 1904 Bloch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVIII. p. 455 f.; 1906 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1906, p. 489 ff., with facsimile; 1906 Bloch, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, *Journ. Roy. As. Soc.* 1907, p. 511, note.

The temple-servant (*dēvadaśikyī*) Śutanukā (*Sutanukā*) by name. The copyist (*lupadakha*), Dēvadina (*Dēvadatta*) by name, the Balanaśeya (native from *Bārāṇasī*), loved her.

922. S. 40.—Sārnāth pillar inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 171 f., No. 1, *e*, and Plate.

—*rajña Aśvaghōshasya chatariśē savachharē hēmatapakhē prathamē divasē dasamē.*

Mixed dialect. Besides the date only part of one word has been preserved.

923. Sārnāth Buddhist pillar inscription.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 1, f, and Plate.

Mixed dialect. The property of the Sammitiya (*Sammitīya*) teachers (*āchāryyas*), the Vātsīputrikas.

924. Sārnāth stone inscription of the time of *rājan* Aśvaghōsha.—1905 Vogel, *Ep. Ind.* Vol. VIII. p. 172, No. 2, and Plate.

Rājñō Aśvaghōsha . . . . *upala hē*[*ma*] . . . . .

Mixed dialect. Nothing beyond the date has been preserved.

925. S. 3.—Sārnāth Buddhist umbrella post inscription of the time of *mahār*[*ā*]*ja* Kāṇishka —1905 Vogel, *Ep. Ind.* Vol. VIII. p. 175 ff., No. 3, *a* and Plate; 1908 correction by Lüders, *Ep. Ind.* Vol. IX. p. 241.

Mahārajasya Kāṇishkasya saṁ 3 hē 3 di 20 2 ētayē purvayē.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*) at Bārāṇasī at the walk (*chaṁkama*) of Bhagavat, (the gift) of the monk (*bhikshu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), the companion (*saddhyēvihārin*) of the monk (*bhikshu*) Pushyavuddhi (*Pushyavṛiddhi*), together with his parents, his teachers (*upaddhyāyāchēras*), his companions (*saddhyēvihārins*) and pupils (*antēvāsikas*), with Buddhamitrā, who knows the Tripiṭaka (*trēpiṭikā*), with the *kshatrapa* Vanaspara and Kharapallāna, with the four classes (*parishā*).

926. Sārnāth Buddhist image inscription.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, Nos. 3, b and c, and Plate.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*), (the gift) of the monk (*bhikshu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*), together with the *mahākshatrapa* Kharapallāna and the *kshatrapa* Vanashpara.

927. S. 3.—Sārnāth Buddhist image inscription of the time of *mahār[ā]ja* Kaṇishka.—1906 Vogel, *Ep. Ind.* Vol. VIII. p. 179, No. 3, d, and Plate.

Mahārajasya Kaṇishkasya saṁ 3 hē 3 di 20 2 ētayē purvayē.

Mixed dialect. Erection of a Bōdhisatva (*Bōdhisattva*) and an umbrella with a post (*chhatrayashṭi*), (the gift) of the monk (*bhikshu*) Bala, who knows the Tripiṭaka (*trēpiṭaka*).

928. Sārnāth Buddhist stone umbrella inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 291 f., and Plate.

Pali. A passage from the Buddhist Canon.

929. Sārnāth Buddhist stone inscription.—1908 Konow, *Ep. Ind.* Vol. VIII. p. 293, and Plate.

Mixed dialect. The Buddhist creed.

930. Sārnāth (now Lucknow Provincial Museum) Buddhist image inscription.—1906 Vogel, *Arch. Surv. Ind. Annual Rep.* 1903-04, p. 214, and Plates LII, 1 and LXIV, 1.

Sanskrit. Fragment. Gift of . . . . . . *svāmin* Skandavarṇṇa.

931. Piprāhwā Buddhist vase inscription.—1898 Bühler, *Journ. Roy. As. Soc.* 1898, p. 387 ff.; 1898 Barth, *Comptes rendus de l'Acad. des Inscr. et Belles-Lettres*, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, *Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898*, p. 3 (with photographs); 1898 Peppé, *Journ. Roy. As. Soc.* 1898, p. 576 f. (facsimile), and Plate; 1898 Smith-Davids-Hoey, *Journ. Roy. As. Soc.* 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, *Athenæum*, No. 3689, p. 67; 1899 Bloch, *Journ. Roy. As. Soc.* 1899, p. 425 f.; 1901 Davids, *Journ. Roy. As. Soc.* 1901, p. 398; 1902 Pischel, *Allgem. Zeit., Beilage*, 1902, No. 4, p. 27; 1902 Pischel, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 157 f.; 1905 Pischel, *Sitzungsber. Preuss. Ak. Wiss.* 1905, p. 526; 1905 Lévi, *Journ. des Savants* 1905, p. 540 ff.; 1905 Fleet, *Journ. Roy. As. Soc.* 1905, p. 679 ff.; 1906 Fleet, *Journ. Roy. As. Soc.* 1906, p. 149 ff.; 1906 Thomas, *Journ. Roy. As. Soc.* 1906, p. 452 f.; 1906 Senart, *Journ. As.* Ser. X. Vol. VII. p. 132 ff.; 1906 Barth, *Journ. des Savants* 1906, p. 541 ff.; 1907

Fleet, *Journ. Roy. As. Soc.* 1907, p. 105 ff.; 1907 Barth, *Ind. Ant.* Vol. XXXVI. p. 117 ff.

This receptacle of the relics of Budha (*Buddha*), the Holy one (*bhagavat*), of the Sakiyas (*Śākyas*), (is the gift) of the brothers of Sukiti (*Sukīrti*), jointly with their sisters, with their sons and their wives.

932. Gōpālpur Buddhist brick inscription.—1896 Smith-Hoey-Hoernle, *Proceed. Beng. As. Soc.* 1896, p. 101 ff., No. 1.
Sanskrit. A Buddhist Sūtra.

933. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 2.
Sanskrit. Contains a Buddhist Sūtra.

934. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 3.
Sanskrit. Contains a Buddhist Sūtra.

935. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 4.
Sanskrit. Contains a Buddhist Sūtra.

936. Gōpālpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, *Proceed. Beng. As. Soc.* 1896, p. 101, No. 5.
Sanskrit. Contains a Buddhist Sūtra.

937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, *Proceed. Beng. As. Soc.* 1894, p. 84 f., and Plate I; 1894 Smith, *Proceed. Beng. As. Soc.* 1894, p. 85 ff.; 1894 corrections by Hoernle, *Proceed. Beng. As. Soc.* 1894, p. 87; 1896 Bühler, *Vienna Orient. Journ.* Vol. X. p. 138 ff. = *Ind. Ant.* Vol. XXV. p. 261 ff.; 1907 Fleet, *Journ. Roy. As. Soc.* 1907, p. 510 ff., and Plate; 1907 note by Grierson, *Journ. Roy. As. Soc.* 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, *Journ. Roy. As. Soc.* 1908, p. 187 f.; 822 f.

Prakrit. Order of the great officials (*mahamaga(ta)*), the Savatiyas (of *Śrāvasti*), from Manavasitikaḍa with regard to two store houses (*koṭhagala*) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Ḍasilimata and Usagama, two store-houses are prepared for sheltering loads of commodities of Tiyavani, Mathulā (*Mathurā*), and Chaṁchu].

938. Bōdh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, *Mahābodhi*, p. 16, No. 1, and Plate X; 1896 Grierson, *Proceed. Beng. As. Soc.* 1896, pp. 52-61, and Plate II.
The letters *a*, *ka*, *ṅa*, *cha*.

939. Bōdh-Gayā Buddhist pillar inscription.—1836 noticed by Prinsep, *Journ. Beng. As. Soc.* Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, *Tree and Serpent Worship*,[2] p. 130

(facsimile only); 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 182 f., No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahábodhi*, p. 15, No. 4, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuraṁgī.

940. Bōdh-Gayā Buddhist pillar inscription.—1871 Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10, and Plate VII; 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahábodhi*, p. 15, No. 5, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuraṁgī.

941. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahábodhi*, p. 15, No. 6, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuraṁgī.

942. Bōdh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 10; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahábodhi*, p. 15, No. 7, and Plate X.
Prakrit. Gift of *ayā* (*āryā*) Kuramgī. There seem to be two more copies of this inscription.

943. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883 Rajendralala Mitra, *Catalogue and Handbook of the Archæological Collections in the Indian Museum*, Part I. p. 130 f.; 1892 Cunningham, *Mahábodhi*, p. 15, No. 8, and Plate X, No. 10.
Prakrit. Fragment. Gift of Kuraṁgī, sister-in-law of Iṁdāgimitra (*Indrāgnimitra*), . . . daughter of Jivā (*Jīvā*), to the king's temple (*? rājāpāsādachētika*).

944. Bōdh-Gayā Buddhist coping-stone inscription.—1892 Cunningham, *Mahábodhi*, p. 15, No. 9, and Plate X, Nos. 8 and 9.
Prakrit. Fragment. Gift of Kuraṁgī, sister-in-law of Iṁdāgimitra (*Indrāgnimitra*), the son of . . . . ka, daughter of Jivā (*Jīvā*), to the king's temple (*? rā[jāpā]sā[dā]chēt[ika]*).

945. Bōdh-Gayā Buddhist rail inscription.—1892 Cunningham, *Mahábodhi*, p. 16, No. 2, and Plate X.
Prakrit. Gift of Amōgha.

946. Bōdh-Gayā (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 184, No. 3; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142; 1892 Cunningham, *Mahábodhi*, p. 16, No. 3, and Plate X.
Prakrit. Gift of Bōdhirakhita (*Bōdhirakshita*), the Tabapanaka (inhabitant of *Tāmraparṇa*).

947. Bōdh-Gayā Buddhist rail inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 183, No. 2.
Prakrit. Fragment. Gift of . . . . . Pāṭihāra . . . .

948. Bôdh-Gayâ Buddhist inscription on the edge of the outer *vajrāsana*.—1892 Cunningham, *Mahâbodhi*, p. 20; 58, and Plate X, 11.
Prakrit. Fragment. No sense has been made out.

949. S. 64.—Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist image inscription of the time of *mah[ā]r[ā]ja* Tṛikamata (?).—1892 noticed by Cunningham, *Mahâbodhi*, p. 21; 37; 53; 54, and Plate XXV; 1898 Bloch, *Journ. Beng. As. Soc.* Vol. LXVII. Part I. p. 282; 1909 Lüders, *Journ. Roy. As. Soc.* 1909, p. 661.
Maharajasya Tṛikamatasya (?) sa 60 4 gṛi 3 di 5 ētasya purvvayē.
Mixed dialect. Fragment. Gift of an image of a Bôdhisatva (*Bōdhisattva*) to some *vihāra* by some monk (*bhikshu*), who is called the companion (*sadhavihārin*) of some other monk (*bhikshu*), a master of the Vinaya (*vinayadhara*). The inscription mentions besides some lay-woman (*upāsikā*) and some preacher of the law (*dharmmakāthika*).

950. Bôdh-Gayâ Buddhist coping-stone inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99. No. D, and Plate XXIX; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 192, No. 5, and Plate LI; 1880 correction by Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 142 f.; 1892 Cunningham, *Mahâbodhi*, p. 23; 58, and Plate XXVII.
Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a *vajrāsana* in the great *gandhakuṭī* temple, ghee lamps (*ghṛitapradīpa*), an image of the Buddha in the *vihāra*, etc.

951. Bôdh-Gayâ (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 99, No. A, and Plate XXVIII; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 191, No. 4.
Sanskrit (?). Fragment. Mentions some teacher (*āchāryya*).

952. Bôdh-Gayâ Buddhist image inscription.—1864 Rajendralala Mitra, *Journ. Beng. As. Soc.* Vol. XXXIII. p. 177; 1873 noticed by Mead, *Arch. Surv. Rep.* Vol. III. p. 87; 1878 Rajendralala Mitra, *Buddha Gayá*, p. 192 f., No. 6, and Plate LI; 1880 Bhagvanlal Indraji, *Ind. Ant.* Vol. IX. p. 143.
Sanskrit. Records the erection of a temple (*bhavana*) for the sage who conquered Mâra, by the monk (*yati*) Bôdhishēṇa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (*upādhyāya*) living at Âhavâgra.

953. Bôdh-Gayâ Buddhist image inscription.—1892 Cunningham, *Mahâbodhi*, p. 59 f., and Plate XXVII, E.
Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.

954. Nâgârjuni Hill cave inscription of Dashalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 2; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 777 f.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I, p. 50, and Plate XX, No. 5, 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103; 134 f., No. 4, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 364, No. D, and Plate.
Prakrit. The Vahiyakâ cave (*kubhā*), presented by the Beloved of the gods (*dēvānaṁ piya*) Dashalatha (*Daśaratha*) to the Âjîvika monks (*bhadaṁta*).

955. Nāgārjuni Hill cave inscription of Dashalatha.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 412, No. 1, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 775 ff.; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. E, and Plate.
Prakrit. The Gôpikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānaṁ piya*) Dashalatha (*Daśaratha*) to the Ājīvika monks (*bhadaṁta*).

956. Nāgārjuni Hill cave inscription of Dashalatha.—1847 Kittoe, *Journ. Beng. As. Soc.* Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, *Lotus de la Bonne Loi*, p. 778; 1871 referred to by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104; 135, No. 6, and Plate XVI; 1891 Bühler, *Ind. Ant.* Vol. XX. p. 365, No. F, and Plate.
Prakrit. The Vaḍathikā cave (*kubhā*), presented by the Beloved of the gods (*dēvānaṁ piya*) Dashalatha (*Daśaratha*) to the Ājīvika monks (*bhadaṁta*).

957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. A, and Plate II.
Prakrit. The *yakha* (*yaksha*) Sataṭānadi (?).

958. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, *Arch. Surv. Rep.* Vol. XV. p. 3, No. B, and Plate II.
Prakrit. The *yakha* (*yaksha*) Achusanigika.

959. Rājgir (Sonbhāndār) Buddhist cave inscription.—1871 noticed by Cunningham, *Arch. Surv. Rep.* Vol. I. p. 25; 1892 Cunningham, *Mahâbodhi*, p. 59, and Plate XXVII, C.
Sanskrit. Records the excavating of the two caves (*guhā*), containing images of the Arhat and fit for ascetics (*tapasvin*), for the attainment of Nirvāṇa, by the jewel among teachers (*āchāryya*), the sage (*muni*) Vīradēva.

960. Nongarh image inscription.—1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 161, and Plate XLVII, 2.
Prakrit (?). Fragment. No sense can be made out.

961. Susuniā rock inscription of *mahārāja* Chandravarman.—1895 Nagendranatha Vasu, *Proceed. Beng. As. Soc.* 1895, p. 177 ff.
Sanskrit. Dedicated by the chief of the servants of the lord of the *chakra*. The work of *mahārāja* Chandravarmman, the son of *mahārāja* Siddhavarmman, the lord (*pati*) of Pushkarāmbudhi.

II.—SOUTHERN INSCRIPTIONS.

962. Year 122.—Mulwāsar (now Library, Dwārkā) stone inscription of the time of *rājan mahākshatrapa sāmi*-Rudrasēna.—1890 mentioned by Bhagvanlal Indraji-Rapson, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43; 1899 note by Rapson, *Journ. Roy. As. Soc.* 1899, p. 380 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXII, No. 41.
Rājñō mahākshatrapasa sāmi-Rudrasēnasya varshē 100 20 2 Vaiśākhabahulapaṁchamyāṁ.
Mixed dialect. Erection of a stone pillar (*śilālashṭi*) by the sons of Vānijaka.

963. Year 103.—Gūnda (now Dwārkānāth Temple, Jāmnagar) stone inscription of the time of *rājan kshatrapa svāmi*-Rudrasīha.—1881 Bühler, *Ind. Ant.* Vol. X. p. 157 f.; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl.* Vol. CXXII. No. XI. p. 46, note 2; 1890 note by Bhagvanlal Indraji, *Journ. Roy. As. Soc.* 1890, p. 650 f.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1. p. 42; 1899 correction by Rapson, *Journ. Roy. As. Soc.* 1899, p. 375, note 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 39.

—*rājñō kshatrapasya svāmi-Rudrasīhasya varshē triuttaraśatē 100 3 Vaiśākhaśuddhapaṁchamīdhanyatithau Rōhiṇinakshatramuhūrtē.*

Mixed dialect. Records the digging of a tank (*hrada?*) by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) Bāpaka, the Ābhīra, at the village (*grāma*) of Rasōpadra. The inscription gives the following pedigree: *rājan mahākshatrapa svāmi*-Chashṭana, his son *rājan kshatrapa svāmi*-Jayadāman, his son *rājan mahākshatrapa svāmi*-Rudradāman, his son *rājan kshatrapa svāmi*-Rudrasīha (*Rudrasiṁha*).

964. Siddhsar stone inscription.—1876 Burgess, *Arch. Surv. West. Ind.* Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junāgaḍh rock inscription of *rājan mahākshatrapa* Rudradāman.—1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, *Zeitschr. für Kunde des Morgenl.* Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, *Essays on Indian Antiquities*, Vol. II. p. 55 ff.; 1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, *Arch. Surv. W. Ind.* Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indraji-Bühler, *Ind. Ant.* Vol. VII. p. 257 ff.; 1890 Bühler, *Sitzungsber. Wien. Ak. Wiss.* Vol. CXXII, No. XI, p. 45 ff.; 86 ff.; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, *Ep. Ind.* Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX ff., No. 38.

—*rājñō mahākshatrapasya sugrihīta-nāmnaḥ svāmi-Chashṭanasya pautra* . . . . *ḥ putrasya rājñō mahākshatrapasya gurubhir abhyasta-nāmnō Rudradāmnō varshē dvisaptatitam*[*ē*] *70 2 Mārggaśīrsha-bahula-prat*[*i*] . . . .

Sanskrit. Fragment. Records the restoration of the lake Sudarśana situated at some distance from Girinagara. The lake, originally constructed by the Vaiśya Pushyagupta, the provincial governor (*rāshṭriya*) of the Maurya king (*rājan*) Chaṁdragupta, and subsequently adorned with conduits by the Yavana king (*rājan*) Tushāspha for Āśōka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarṇasikatā, Palāśinī and other streams of mount Ūrjayat. The work was executed by the minister (*amātya*) Suviśākha, the son of Kulaipa, a Pahlava, who had been appointed by the king to rule the whole of Ānartta and Surāshṭra. The inscription records besides that the king (*rājan*) *mahākshatrapa* Rudradāman, the son's son of the king (*rājan*) *mahākshatrapa svāmi*-Chashṭana, was the lord of the whole of eastern and western Ākarāvantī, the Anūpanīvṛit, Ānartta, Surāshṭra, Śvabhra, Maru, Kachchha, Sindhu-Sauvīra, Kukura, Aparāṁta, Nishāda, etc.; that he destroyed the

Yaudhēyas; that he twice defeated Sātakarṇi, the lord (*pati*) of Dakshiṇāpatha, but on account of the nearness of their connection did not destroy him; and that he himself acquired the title of *mahākshatrapa*.

966. Junāgaḍh (now State Printing Press, Junāgaḍh) Jaina (?) stone inscription, probably of the time of *rājan mahākshatrapa svāmi*-Rudrasiṁha.—1876 Bühler, *Arch. Surv. West. Ind.* Vol. II. p. 140 f., and Plate XX; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 17, No. 1, and Plate XV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXI, No. 40.
—*rājñō mahākṣa* . . . . [*Chai*]*traśuklapakshasya divasē pañchamē* 5.
Sanskrit. Fragment. Mentions some *rājan mahāksha*[*trapa*], the grandson of *rājan kshatrapa svāmi*-Jayadāman, the great-grandson of . . . . *svāmi*-Chashṭana, moreover Girinagara, and those who have obtained the knowledge of the *kēvalins*.

967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of *rājan mahākshatrapa svāmi*-Rudrasēna.—1868 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 234 f., and Plate; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 32 f.; 1890 note by Bhagvanlal Indraji, *Journ. Roy. As. Soc.* 1890, p. 652; 1895 *Prakrit and Sanskrit Inscriptions of Kattywar*, p. 22 f., No. 4, and Plate XVIII; 1896 note by Bhagvanlal Indraji, *Bombay Gazetteer*, Vol. I. Part 1, p. 43; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LXII, No. 42.
Varshē 100 20 7 Bhādrapadabahulasa 5 . . . . . *rājñō mahākshatrapasya svāmi-Rudrasēnasya.*
Mixed dialect. Records the erection of a *śatra* by the brothers of the son of Pranāthaka, the grandson of Khara, of the Mānasa *gōtra*. The inscription gives the following pedigree: *rājan mahākshatrapa bhadramukha svāmi*-Chashṭana, his son *rājan kshatrapa svāmi*-Jayadāman, his son *rājan mahākshatrapa bha*[*dramukha*] *svāmi*-Rudradāman, his son *rājan mahākshatrapa bhadramukha svāmi*-Rudrasiha (*Rudrasiṁha*), his son *rājan mahākshatrapa svāmi*-Rudrasēna. There is some doubt about the last figure of the date of the year, which may be 6.

968. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 1, and Plate II.
Prakrit. Of Satumadana (*Śatrumardana*).

969. Vakālā stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 289, No. 2, and Plate II.
Prakrit. Of Datā (*Dattā*), the Bhēmī (daughter of *Bhīma*).

970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 3, and Plate.
Prakrit. Of Badhū.

971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290, No. 4, and Plate.
Prakrit. Of Koḍa Kalavāḍa.

972. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 290 f., No. 5, and Plate.
Prakrit. Of Ugudēvā (*Ugradēvā?*).

973. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 321 f., No. A, and Plate II.
Prakrit. The western grove (*ārāma*) of the Vāsāa (*Vāsāka*) mountain.

974. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322, No. B, and Plate II.
Prakrit. And the eastern grove (*ārāma*) of Kōsikaya (*Kauśikēya*).

975. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 322 f., No. C, and Plate II.
Prakrit. The mountain, the residence of *sidhas* (*siddhas*) all about. (?)

976. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 323, No. D, and Plate II.
Prakrit. No meaning has been made out. Mentions a *bamhachāri* (*brahmachārin*) and husbandmen (? *kuḍabīka*).

977. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 319; 323, No. E, and Plate III.
Prakrit. Sadhamusala.

978. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. F, and Plate III.
Prakrit. Musaladatta. Compare No. 981.

979. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. G, and Plate III.
Prakrit. The step of Rāma (? *Rāmaïkamō*).

980. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324, No. H, and Plate III.
Prakrit. The footprint of Naṁdin (*Naṁdipaaṁ*).

981. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 324 f., No. I, and Plate III.
Prakrit. Musaladatta. Compare No. 978.

982. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 325, No. J, and Plate III.
Prakrit. Jirāsaṁdhadatta.

983. Padaṇa rock inscription.—1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 320; 325, No. K, and Plate III.
Sanskrit. The Buddhist creed.

984. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 74, No. 1, and Plate LI.
Mixed dialect. The physician (*vaidya*) Naṇṇa. Rāṇa (?). Bhāskara. Bhāravi. Chelladēva. Boppaï (*Vōpadēva*). Bhaṭṭa Khasu.

985. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 2, and Plate LI.

Prakrit. A seat (? *sata*), the gift of Nākaṇaka (*Nāga*), the Nāsikaka (inhabitant of *Nāsika*).

986. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 3; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75, No. 3, and Plate LI.

Prakrit. A cistern (*paniyaka*), the gift of the goldsmith (*suvaṇakō(kā)ra*) Samidata (*Svāmidatta*) of Kaliyana (*Kalyāṇa*) together with the Order (*sagha*).

987. Kaṇhēri Buddhist cave inscription of the time of *rājan* Gōtam[iputa *sāmi*-Siriyaña]-Sātakaṁni.—1847 Bird, *Hist. Res.* Plate XLII, 11; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 75 f., No. 4, and Plate LI.

Rañō Gōtam . . . . . Sō(Sā)takaṁnissa s . . . . . . [gi]mhapakhē paṁchamē . . . .

Prakrit. Fragment. Building of a *chaitya* (*chētiya*) by the merchants (*vāṇijaka*) . . . born of . . . . ṇū, the . . . khātiya brothers, Gajasēna, Gajami[ta] (*Gajamitra*), . . . the property of the school (*nikā[ya]*) of the [Bhādāya]niya (*Bhadrāyaṇīya*) teachers (*āchariya*), in honour of their relatives. The overseers (*nava[kamī]ka*) were the monks (*pavajita*), the elders (*thēra*) *bhadata* (*bhadanta*) Achala, *bhadaṁta* Gahala (*Gṛihala*), *bhadaṁta* Vijayamita (*Vijayamitra*), *bhadata* (*bhadanta*) Bō[dhika], *bhadata* (*bhadanta*) Dhamapāla (*Dharmapāla*), and the lay-worshipper (*upāsaka*), the merchant (*nēgama*) Aparēnuka, the son of A . . ., was the *samāpita*(?). The work was executed by *bhadata* (*bhadanta*) Bōdhika, the pupil (*sisa*) of the teacher (*āchariya*), the elder (*thēra*) *bhadata* (*bhadanta*) Sēuṁla, who acted as overseer (? *uparakhita*), through the stone-masons (*sēla-vaḍhakin*), the *nāyakamisas*, the *kaḍhichakas*, the *mahākaṭakas*, and the polisher (*miṭhika*) Khadaraki (*Skandaraki* ?).

988. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLII, 10; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

Prakrit. Fragment. Records various gifts: an endowment was given to the monks (*pavayita*); some three objects were made in the Sopārakāhāra (district of *Śūrpāra*); a *chaitya* house (*chēti . . .*), a hall of reception (*upathāṇasālā*) and cells (*ōvaraka*) were built in the Abālikāvihāra (*Ambālikāvihāra*) at Kāliaṇa (*Kalyāṇa*); a *chaitya* building (*chētiaghara*) and thirteen cells (*ōvaraka*) were built and endowed in some *vihāra* at Patiṭhāṇa (*Pratishṭhāna*); a temple (*kuṭi*) and a hall (*koḍhi*) were excavated in Rājatalāka Paiṭhāṇapatha (*Pratishṭhāna-patha*); a monastery (*saghārāma*) with endowment was built at the *vihāra* of Sadasēvājū (?).

989. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLI, 6; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 6, and Plate LI.

Sanskrit. An image of Bhagavat, the gift of the Sākya monk (*Śākyabhikshu*) Buddhaghōsha, the guardian(?) of the great *gandhakuṭī* (*mahāgandhakuṭīvārika?*), the pupil (*śishya*) of *bhadanta* Dharmmavatsa, a teacher of the Tripiṭaka (*traipiṭakōpāddhyāya*), who follows the religion of Buddha Bhagavat.

990. Kaṇhēri Buddhist image inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 7, and Plate LI.

Sanskrit. Gift of the Śākya monk (*Śākyabhikshu*) Dharmmagupta.

991. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 8, and Plate LI.

Sanskrit. Fragment. Beginning of the Buddhist creed.

992. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XL, 5; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 77, No. 9, and Plate LI.

Sanskrit. Gift of the teacher (*āchīryya*) Buddharakshita with the wish that all living beings may become Buddhas.

993. Kaṇhēri Buddhist *stūpa* inscription.—1847 Bird, *Hist. Res.* Plate XLI, 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 10, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 10, and Plate LI.

Prakrit. The *stūpa* (*thuba*) of the elder (*thēra*) *bhayata* (*bhadanta*) Dhaṁmapāla (*Dharmapāla*), the gift of Sivapālitanikā (*Śivapālitā*), wife of the treasurer (*hēranika*) Dhamanaka (*Dharma*).

994. Kaṇhēri Buddhist tank inscription of the time of Vāsishṭhiputra Śri-Sātakarṇi.—1847 Bird, *Hist. Res.* Plate XLI, 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 4, No. 11, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 11, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,[2] p. 21 f.; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 17.

Sanskrit. Fragment. A water-cistern (*pānīyabhājana*), the gift of the minister (*amātya*) Satēraka. Mentions besides the queen (*dēvī*) of [Vā]sishṭhīputra Śri-Sāta[karṇi], descended from the race of the Kārddamaka kings (*rājan*), daughter of the *mahākshatrapa* Ru . . .

995. Kaṇhēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 12, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78, No. 12, and Plate LI.

Prakrit. A cistern (*pōḍhī*), the gift of the lay-worshipper (*upāsaka*), the merchant (*nāgama*) Samika (*Svāmika*) from Sopāraga (*Śūrpāraka*).

996. Kaṇhēri Buddhist tank inscription.—1847 Bird, *Hist. Res.* p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 78 f., No. 13, and Plate LI.

Prakrit. A cistern (*pōḍhī*), the gift of Sulasadata (*Sulasadatta*), son of the treasurer (*hēraṇika*) Rōhaṇimita (*Rōhiṇīmitra*), the Chēmulaka (inhabitant of *Chēmula*.) Compare No. 1033.

997. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 5, No. 14, and Plate.

Sanskrit(?). Not read.

998. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 80 f., No. 16.

Prakrit. A cave (*lēṇa*), a water-cistern (*pāṇiyapōḍhī*), benches for sitting on (*āsaṇapēḍhikā*), a chair (*? pidha*) and a walk (*chakama*), the gift of the merchant (*nēgama*) Dhama . . . (*Dharma* . . .), son of Sivamita (*Śivamitra*), the Kāliya[ṇaka] (inhabitant of *Kalyāṇa*), together with Budhaka (*Buddhaka*) and his whole family to the congregation of monks (*bhikhusagha*) of the four quarters. Also endowment. Also gift of a house with two apartments (*bagabha* or *bigabha*) and of a quadrangular dining-hall (*bhōjanachātusāla*) in the *vihāra* at Kāliyaṇa (*Kalyāṇa*) in the Gaṁdhārikābhamī. Endowment for these, *viz.* a house (*nivēsaṇa*) in the Mukuḍasivayivā.

999. Kaṇhēri Buddhist cave inscription—1847 Bird, *Hist. Res.* Plate XLVI, 23; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81, No. 17.

Prakrit. A cave (*lēṇa*), the gift of the monk (*pavajita*) Āṇada (*Ānanda*), brother of the teacher (*āchariа*) *bhayata* (*bhadanta*) Atara (*? Antara*), to the Order (*sagha*). Also endowment.

1000. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 81 f., No. 18.

Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*), the gift of the merchant (*nēgama*) Isipāla (*Ṛishipāla*), son of the merchant (*nēgama*) Gōlaṇaka, the Kaliaṇaka (inhabitant of *Kalyāṇa*), together with his family in honour of his parents. Also endowment of a field in the village (*gāma*) of Saphāü, for the support of the monk and repairs of the porch (*maṭapa*) and the *pavāḍa*(?).

1001. S. 8.—Kaṇhēri Buddhist cave inscription of the time of *rājan* M[ā*]ḍhariputa *svāmi*-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 6 f., No. 19, and Plate; 1877 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 407 f., and

Plate; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 60 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79, No. 14, and Plate LI; 1895 note by Bhandarkar, *Early History of the Dekkan*,[2] p. 20, note 1; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 5.

—*raño Maḍhariputasa svāmi-Sakasēnasa savachharē 8 gi pa 5 diva 10 ētāya puvāya.*

Prakrit. Establishment of a cave (*lēṇa*) by the merchant (*nēgama*) and householder (*gahapati*), ... ti, son of the merchant (*nēkama*) Veṇhunaṁdi (*Vishṇunandin*), the Kaliyaṇaka (inhabitant of *Kalyāṇa*), together with the venerable (*āyyaka*) . . . ., with his father Veṇhunadi (*Vishṇunandin*), his mother Bōdhisamā, his brother . . . . . hathi (. . . . . *hastin*), and all his relatives. Compare No. 1002.

1002. Kaṇhēri Buddhist cave inscription of the time of *rājan* M[ā*]ḍhariputa *svāmi*-Sakasēna.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 19; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII, No. 6.

—*raño Ma[ḍhariputasa] svāmi-Saka[sēnasa] . . . . divā 10 ētaya . . .*

Prakrit. Fragment. Records the gift of a cave (*lēṇa*). The following names can be made out: the son of Veṇhunadi (*Vishṇunandin*); Hālaṇikā; the venerable (*āyyaka*) Lā . . . ; Dhāmā; Buddhakaya (?). Compare No. 1001.

1003. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 21, and Plate.
Prakrit. Not read.

1004. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 22, and Plate.
Prakrit. Only the word Parigahita.

1005. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* p. 58, No. 16, and Plate XLII, 12; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 23, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 82, No. 20.
Prakrit. A cave (*lēṇa*), the gift of the jeweller (*manikara*) Nāgapālita, the [Sop]ārayaka (inhabitant of *Śūrpāraka*), with his family.

1006. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7, No. 24, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 21; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598 f.
Prakrit. A cave (*lēṇa*) and a water-cistern (*pāṇiyapōḍhī*), the gift of the nun (*pavaïtikā*), the elder (*thērī*) Poṇakiasaṇā, pupil (*atēvāsinī*) of the elder (*thēra*) *bhayaṁta* (*bhadanta*) Ghōsa (*Ghōsha*), with her sister and the *samaṇapapaakas* (?) to the congregation of the monks (*bhikhusagha*) of the four quarters. Also endowment.

1007. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 7 f., No. 25, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 83, No. 22.
Prakrit. Fragment. A cave (*lēṇa*), a cistern (*pōḍhī*) and a hall (*koḍhī*), the gift of Kaṇha (*Kṛishṇa*) . . . . of the elder (*thēra*) *bhayata* (*bhadanta*) Hālaka. Also endowment for the benefit of the congregation of the monks (*bhikhusagha*).

1008. Kaṇhêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 26, and Plate.
Prakrit. Not read.

1009. Kaṇhêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 17; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 27, and Plate.
Prakrit. Not read.

1010. Kaṇhêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 28, and Plate.
Prakrit. Not read.

1011. Kaṇhêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 19; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 29, and Plate.
Prakrit. Not read.

1012. Kaṇhêri Buddhist cave inscription.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 31, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V p. 83 f., No. 23.
Prakrit. The cave (*lêṇa*) of the elder (*thêra*) *bhayata* (*bhadanta*) Mitabhûti (*Mitrabhûti*), the gift of the Sâgarapaloganas (?).

1013. Kaṇhêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 21 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 15, and Plate, No. 15; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 24.
Prakrit. A cave (*lêṇa*) and a cistern (*pôḍhî*) on Kaṇhasêla (*Krishṇaśaila*), the gift of the lady (*bhôigî*) Dâmilâ, the A[pa]râṁtikâ(?) (native of *Aparânta*), the [Kâli]anikâ (inhabitant of *Kalyâṇa*).

1014. Kaṇhêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 27; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 25.
Prakrit. A cave (*lêṇa*) and a cistern (*pôḍhî*), the gift of the nun (*bhikhuṇî*) Dâmilâ, the Kâliyiṇikâ (inhabitant of *Kalyâṇa*).

1015. Kaṇhêri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 34, and Plate.
Prakrit. Not read.

1016. Kaṇhêri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 20; 1853 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 26.
Prakrit. Fragment. Gift of a cave (*lêṇa*) and a water-cistern (*pânîyapôḍhî*) by the monk (*pavajita*) . . . mitanaka (. . . *mitra*), pupil (*aṁtêvâsin*) of . . . pâla, to the congregation of the monks (*bhikhusagha*) of the four quarters. Also endowment.

1017. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 36, and Plate.
Prakrit. Not read.

1018. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVII, 25; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85, No. 27.
Mixed dialect. Fragment. Dedication of a cave (*lēṇa*) and a water-cistern (*pāṇiyya-pōḍhī*) . . . as the property of the Bhādrajaṇijjas (*Bhadrāyaṇīyas*), for the merit of the donor's mother Naṁdiṇikā (*Nandinikā*). One cell (*ōvaraka*) is the gift of the donor's wife, the housewife (*gharinī*) Dāmi[lā]. The merit is assigned to the donor's sons Je . . . , his nephew Âryyaghōsha, his daughter Saṁghadēvanikā, and other relatives.

1019. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 38, and Plate.
Prakrit. Not read.

1020. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLV, 18; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 39, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 85 f., No. 28.
Prakrit. Fragment. A cave (*lēṇa*) and a water-cistern (*pāṇiyapōḍhī*), the gift of the nun (*pavaïtikā*) Sāpā (*Sarpā*), the daughter of the lay-worshipper (*upāsaka*) Kulapiya (*Kulapriya*) Dhamaṇaka (*Dharma*), the Dhēnukākaṭiya (inhabitant of *Dhēnukākaṭa*), the female pupil (*ātēvāsinī*) of the elder (*thēra*) *bhadata* (*bhadanta*) Bōdhika, together with her sister Ratinikā and other relatives, to the congregation of monks (*bhikhusagha*) of the four quarters. Also endowment.

1021. S. 9.—Kaṇhēri Buddhist cave inscription, probably of the time of [Hāritiputa Viṇhukaḍa-Chuṭukulānanda Sātakaṁṇi].—1847 Bird, *Hist. Res.* Plate XLVII, 26; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 29; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII, No. 24.
. . . *sa* . . . . *sava* 9 (?) *hēma* . . *sa* *dasamiya ētāya puvāya*.
Prakrit. Fragment. A cave (*lēṇa*), the gift of Nāgamulanikā (*Nāgamūlā*), daughter of a *mahārāja* and a *mahābhōji*, a *mahāraṭhinī* (wife of a *mahāraṭhi*), mother of Khaṁdanāgasātaka (*Skandanāgaśātaka*) and sister of the *mahābhōja* Ahija (?) Dhēṇasēṇa (?), to the congregation of monks (*bhikhusagha*). Compare No. 1186.

1022. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 41, and Plate.
Prakrit. Not read.

1023. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 42, and Plate.
Prakrit. Not read.

1024. S. 16.—Kaṇhēri Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaña-Sātakaṇi.—1847 Bird, *Hist. Res.* Plate XLIV, 14; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 598.

—*rañō Gōtamiputasa sāmi-Siriyaña-Sātakaṇisa sata(va)chharē 10 6 gimhāṇa pakha 1 (?) divasē 5.*

Prakrit. A cave (*lēṇa*) and a hall (*koḍhi*) on mount Kaṇhasēla (*Krishṇaśaila*), the gift of the lay-worshipper (*upāsaka*) Aparēṇu, the son of Aṇada (*Ānanda*), a merchant (*nēgama*) residing at Kālayāṇa (*Kalyāṇa*), together with his family, with his wife (*kuḍubinī*) Juvāriṇikā, the mother of Aṇada (*Ānanda*), with his son Aṇada (*Ānanda*), with his daughters-in-law, (the wives of) Aṇa . . . (*Ānanda*), . . . Dhāmadēvī (*Dharmadēvī*), and others, to the congregation of monks (*bhikhusagha*) of the four quarters. Also endowment with money and the field of a half-*paṇa*-owner (*ādhapaṇakhetiya*) in the village (*gāma*) of Magalathāna (*Maṅgalasthāna*).

1025. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 10, No. 45, and Plate.

Prakrit. Not read.

1026. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 46, and Plate.

Prakrit. Not read.

1027. Kaṇhēri Buddhist cave inscription —1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 47 and Plate.

Prakrit. Not read.

1028. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 48, and Plate.

Prakrit. Not read.

1029. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 49, and Plate.

Prakrit. Not read. Probably a portion of No. 1028.

1030. Kaṇhēri Buddhist cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11, No. 50, and Plate.

Prakrit. Not read.

1031. Kaṇhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 22; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 11 f., No. 52, and Plate.

Prakrit. Not read.

1032. Kaṇhēri detached rock inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86, No. 30.

Prakrit. A path (? *patha*), the gift of the blacksmith (*kamāra*) Nada (*Nanda*), from Kaliyaṇa (*Kalyāṇa*).

1033. Kaṇhēri Buddhist stone inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12, No. 57, and Plate.
Prakrit. A path (? *patha*), the gift of Dhamaṇaka (*Dharma*), son of the treasurer (*hēraṇaka*) Rōhaṇimita (*Rōhiṇimitra*), the Chēmulaka (inhabitant of *Chēmula*). Compare No. 996.

1034. Kaṇhēri Buddhist stone inscription. —1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 12 f., No. 58, and Plate.
Prakrit. Not read.

1035. Mahākal cave inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 140, No. 5, and Plate; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 13, No. 60, and Plate.
Prakrit. Gift of a Brahman (*bramhaṇa*) of the Gōtama (*Gautama*) *gōtra*.

1036. Jōgēśvari cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 63, and Plate.
Prakrit. Not read.

1037. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171 f., No. 5, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 253 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 4 f., No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 1, and Plate XLV; 1896 corrections (partly wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. pp. 588; 592.
Prakrit. A cave (*lēṇa*), the gift of Sivabhūti (*Śivabhūti*), son of Sulasadata (*Sulasadatta*) and Utaradatā (*Uttaradattā*), writer (*lēkhaka*) to the *mahābhōja* Maṁdava (*Māndava*) Khaṁdapālita (*Skandapālita*), the son of the *mahābhōjī* Sadagēri Vijayā, together with his wife Ṇaṁdā (*Nandā*). Compare No. 1045.

1038. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 2.
Prakrit. Fragment. A cave (*lēṇa*), (the gift) of . . . bhūti.

1039. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 5, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3.
Prakrit. Fragment. Gift of two cisterns (*pōḍhī*).

1040. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 4.
Prakrit. Fragment. Gift of a cave (*lēṇa*). Mentions the monk (*pavaïta*) Gōā . . ., the pupil (*atēvāsin*) of the elder (*thēra*) *bhadaṁta* Sivadata (*Śivadatta*), and Sātimitā (*Svātimitrā*).

1041. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173, No. 8, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254, No. 2; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 6 f., No. 5, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV.

p. 85, No. 5, and Plate XLV; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.

Prakrit. A cave (*lēṇa*) and a cistern (*pōḍhī*), the gift of the nun (*pāvayitikā*) Padumanikā (*Padmanikā*), daughter of the nun (*pāvayitikā*) Nāganikā, the sister's daughter of the elders (*thēra*) *bhadata* (*bhadanta*) Pātimita (*? Svātimitra ?*) and *bhadaṁta* Āgimita (*Agnimitra*), together with her pupil (*atēvāsinī*) Bōdhi and her pupil (*ātivāsinī*) Asālhamita (*Ashāḍhāmitrā*).

1042. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 8, No. 6, and Plate.

Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (*saghōpasāyika ?*).

1043. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess *Inscr. Cave-Temp. W. Ind.* p. 8, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 7, and Plate XLV.

Mixed dialect. Gift of the female Śākya lay-worshipper (*Śākyōpāsikā*) Vyāghrakā.

1044. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 8, and Plate XLV.

Mixed dialect. Fragment. Gift of some Śākya monk (*Śākyabhikshu*).

1045. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 173 f., No. 9, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 254 f., No. 3; 1880 correction by Jacobi, *Ind. Ant.* Vol. IX. p. 28; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 9 f., No. 9 and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 85, No. 6, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.

Prakrit. A cave (*lēna*), the gift of Sivama (*Śivama*), the youngest after the writer (*lēkhaka*) Sivabhūti (*Śivabhūti*) among the brothers, the sons of Sulasadata (*Sulasadatta*) and Utaradatā (*Uttaradattā*), who are servants of the *mahābhōja* Maṁdava (*Māndava*) Khaṁdapālita (*Skandapālita*), the son of the *mahābhōjī* Sāḍagērī Vijayā, together with his wife Vijayā. The stone-carving (*sēlarūpakama*) (was the gift) of his sons Sulasadata (*Sulasadatta*), Sivapālita (*Śivapālita* , Sivadata (*Śivadatta*), Sapila (*Sarpila*), and the pillars (*thaṁbha*) that of his daughters Sapā (*Sarpā*), Sivapālitā (*Śivapālitā*), Sivadatā (*Śivadattā*), Sulasadatā (*Sulasadattā*). Compare No. 1037.

1046. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172 f., No. 7, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 9, and Plate XLV.

Mixed dialect. Gift of the Śākya monk (*Śākyabhikshu*) Buddhasigha (*Buddhasiṁha*), for the merit of his parents and the *bhaṭāka* (*? bhaṭṭāraka ?*).

1047. Kuḍā Buddhist cave inscription. —1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 11, Nos. 11 and 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 10, and Plate XLV.

Mixed dialect. (An image), the gift of the Śākya monk (*Śākyabhikshu*) Saṁghadēva, and gift of a capital invested in the Cheṁḍina field for the expense of lamps to Buddha.

1048. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212 f.

Prakrit. A cave (*lēṇa*), the gift of the physician (*veja*) Sōmadēva, the son of the lay-worshipper (*upāsaka*), the Māmakavejiya physician (*veja*) Isirakhita (*Ṛishirakshita*), and his sons Nāga, Isirakhita (*Ṛishirakshita*), Sivaghōsa (*Śivaghōsha*), and his daughters Isipālitā (*Ṛishipālitā*), Pusā (*Pushyā*), Dhaṁmā (*Dharmā*) and Sapā (*Sarpā*).

1049. Kuḍā Buddhist cistern inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 13, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 12, and Plate XLV.

Prakrit. Gift of Kumāra Madava (*Māndava*), son (?) of S[i]vama (*Śivama*), the chief (*? para*) of the Maṁdavas (*Māndavas*).

1050. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No 13, and Plate XLV.

Prakrit. A *chaitya* building (*chētiyaghara*), the gift of the Brāhman woman (*baṁmanī*) Bhayilā (*Bhrājilā*), wife of the Brāhman (*baṁmhana*) lay-worshipper (*upāsaka*) Ayitila.

1051. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 14, and Plate XLV.

Prakrit. A cave (*lēṇa*), the gift of the gardener (*malākāra*) Sivapirita (*Śivaprita*), son of the gardener (*mālākāra*) Vadhuka.

1052. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 14, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 86, No. 15.

Prakrit. Fragment. Mentions a Maṁdavī (*Māndavī*), the daughter of some *mahābhōja*.

1053. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 16, and Plate XLV.

Prakrit. The cave (*lēṇa*) of Gōyaṁmā (*Gautamī ?*), the daughter of the royal minister (*rājamacha*) Hāla.

1054. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 170, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 15, No. 19, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 17, and Plate XLV.

Prakrit. A cave (*lēna*), the gift of Vijayanikā, daughter of the *mahābhōya* (*mahābhōja*) Sāḍakara Sudaṁsaṇa (*Sudarśana*).

1055. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 18, and Plate XLV.

Prakrit. A cave (*lēṇa*), the gift of the ironmonger (*lōhavāṇiyiya*) Mahika, the Karahākaḍaka (inhabitant of *Karahākaḍa*).

1056. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 19.

Prakrit. The bathing tank (*sanā[napōḍhī]*) of the householder (*gahapati*), the banker (*seṭhin*) Vasula.

1057. Kuḍā Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87.

Prakrit. Not read.

1058. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 8; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 17, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) and a cell (*uyaraka*) by the Adhagachhaka (*Ārdhagachchhaka*) Rāmadata (*Rāmadatta*), the son of Ahila, and of a cell (*uyaraka*) by his wife Velidatā (*Vēllidattā*), while the Maṁdava (*Māndava*) Kochhiputa (the son of a *Kautsī*) Velidata (*Vēllidatta*) was *mahābhōja*.

1059. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 21.

Prakrit. Fragment. Mentions the female disciple (*aṁtivāsinī*) Bodhi.

1060. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18, No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 592 f.

Prakrit. A cave (*lēṇa*), the gift of the nun (*pavaïtikā*) Sapilā (*Sarpilā*), the disciple (*ātivāsinī*) of the elder (*thēra*) *bhayata* (*bhadanta*) Vijaya, with Lōhitā and Veṇhuyā (*Vishṇukā*) and her female disciple (*ātivāsinī*) Bōdhi.

1061. Kuḍā Buddhist tank inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 256 f., No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 23, and Plate XLVI.

Prakrit. A cistern (*pōḍhī*), the gift of the gardener (*mālākāra*) Mugudā[sa] (*Mṛigadāsa?*).

1062. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 11; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 24, and Plate XLVI.

Prakrit. Fragment. A cave (*lēṇa*), the gift of the trader (*sathavāha*) and householder (*gahapati*) Nāga, the son of Svāmin(?).

1063. Kuḍā Buddhist cave inscription.—1878 Jacobi, *Ind. Ant.* Vol. VII. p. 257, No. 12; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 19, No. 28, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 25, and Plate XLVI.

Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1064.

1064. Kuḍā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 26, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. A cistern (*pōḍhī*), the gift of the banker (*seṭhin*) Vasulaṇaka. Compare No. 1063.

1065. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 20 f., No. 30 and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 27, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. A cave (*lēna*), the gift of Sivadatā (*Śivadattā*), wife of the trader (*sathavāha*) Vēhamita (*Vēdamitra ?*) and mother of Pusaṇaka (*Pushya*).

1066. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 21, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 28, and Plate XLVI.

Prakrit. Fragment. A cave ([*lē*]*ṇa*), the gift of Asāḷamita (*Ashāḍhāmitra*), the son (?) of the trader (*sathavāha*) Acha[la]dāsa.

1067. Nādsur cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 6, and Plate VI; 1891 Bühler, *Vienna Orient. Journ.* Vol. V. p. 231 f.

Prakrit. Made by Gōdata (*Gōdatta*), the son of Sivagaṇaka (*Śivagaṇaka*).

1068. Nādsur Buddhist cave inscription.—1891 Hultzsch, *Account of the Caves at Nadsur and Karsambla*, p. 7, and Plate VI; 1891 note by Bühler, *Vienna Orient. Journ.* Vol. V. p. 232.

Prakrit. Fragment. (Gift) of Mita (*Mitra*), of Sagharakhita (*Saṁgharakshita*), of Thūpasakha (*Stūpasakha*), the brother of . . . . dina, of Sa . . . . .

1069. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66.

Not read.

1070. Ambivale cave inscription.—1881 noticed by Burgess, *Inscr. Cave-Temp. W. Ind.* p. 66, note 1.

Not read.

1071. Koṇḍāṇē cave inscription.—1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 14, No. 64, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 9 and 83, and Plate XLIV.
Prakrit. Made by Baluka (*or* Balaka), the pupil (*aṁtēvāsin*) of Kaṇha (*Krishṇa*).

1072. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 1; 1881 Bhagvanlal Indraji, *Inscr. Cave-Temp. W. Ind.* p. 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1905 note by Senart, *Ep. Ind.* Vol. VIII. p. 75.
Prakrit. Gift of a cave (*lēṇa*), a *chaitya* building (*chētieghara*), eight cells (*ōvaraka*), two cisterns (*pōḍhī*) on each side of the cave (*lēṇa*), and a path (*? patha*) to the cave (*lēṇa*) by the prince (*kumāra*) Kāṇabhōa (*Kāṇabhōja*) Vheṇupālita (*Vishṇupālita*).

1073. Mahāḍ Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XXXIX, 2; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.
Prakrit. Fragment. The gift of a cave (*lēṇa*) and a *chaitya* hall (*chētiakoḍhi*) by Vādasiri (*Vādaśrī*) [the wife of] Vi . . . . the son of the householder (*gahapati*) and banker (*seṭhin*) Saṁgharakhita (*Saṁgharakshita*), and endowment of certain fields (*chheta*) situated below the caves.

1074. Mahāḍ Buddhist cave inscription.—1883 Burgess, *Arch. Surv. W. Ind.* Vol. IV. Plate XLVI (Plate only).
Prakrit. Fragment. No sense has been made out.

1075. Kōl Buddhist cave inscription.—1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 3; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 3, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of the banker (*seṭhin*) Sagharakhita (*Saṁgharakshita*), the son of a householder (*gahapati*).

1076. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 4, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Dhamasiri (*Dharmaśrī*), daughter of the lay-worshipper (*upāsaka*) . . . ., wife of Sivadata (*Śivadatta*).

1077. Kōl Buddhist cave inscription.—1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 5, and Plate XLVI.
Prakrit. A cave (*lēṇa*), the gift of Sivadata (*Śivadatta*), the Āghāakasāgāmikiya (inhabitant of the village of *Āghātakarsha ?*).

1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 23, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586.
Prakrit. A cell (*gābha*), the gift of the Nāya (*Nāga ?*) Nāḍasava, the Bhōgavata (inhabitant of *Bhōgavatī ?*).

1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, 3; 1850 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 7, and Plate XLIV.
Prakrit. A cistern (*pōḍhī*), the gift of the *mahārathi* Viṇhudata (*Vishṇudatta*), the son of a Kōsikī (*Kauśikī*).

1080. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 586 f.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhañaṁta* (*bhadanta*) Dhamagiri (*Dharmagiri*).

1081. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 24, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. The *stūpa* (*thupa*) of the elder (*thēra*) *bhayaṁta* (*bhadanta*) Aṁpikiṇaka.

1082. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 82, No. 2, and Plate XLIV.
Prakrit. Fragment(?). (The *stūpa*) of the elder (*thēra*) *bhayaṁta* (*bhadanta*) Saṁghadina (*Saṁghadatta*).

1083. Bhājā Buddhist *stūpa* inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 5, and Plate XLIV.
Prakrit. Unfinished. Only the words: of the elder (*thēra*) *bhayaṁta* (*bhadanta*).

1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 6, and Plate XLIV.
Prakrit. Gift of Bādhā, wife of Hālika (*or* of a ploughman ?).

1085. Bhājā Buddhist *stūpa* inscription.—1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, *Hist. Res.* Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83.
Prakrit. Records the gift of the *stūpa* (*thūbha*) by somebody whose name has not been made out.

1086. Kārlē cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. B, with facsimile; 1847 Bird, *Hist. Res.* Plate XXXVIII, 10; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 13, and Plate.
Prakrit. Only the word *sidha* (*siddhaṁ*). Perhaps only part of another inscription.

1087. Kārlē Buddhist cave inscription.—1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smyttan, *Hist. Res.* p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 48 f., No. 1, and Plate III.

Prakrit. Establishment of a cave-dwelling (*sēlaghara*), the most excellent one in Ja[ṁ]budipa (*Jambūdvīpa*), by the banker (*seṭhin*) Bhutapāla (*Bhūtapāla*) from Vējayaṁtī (*Vaijayantī*).

1088. Kārlē Buddhist lion-pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 4, and Plate; 1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 468, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044, No. 1, and Plate LIII; 1847 Bird-Wilson, *Hist. Res.* p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 426 f; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 49 f., No. 2, and Plate IV.

Prakrit. A lion-pillar (*sihathabha*), the gift of the *mahāraṭhi* Agimitraṇaka (*Agnimitra*), the Gotiputra (son of a *Gauptī*).

1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 51 f., No. 3, and Plate II.

Prakrit. Gift of the elephants (*hathin*) and the upper and lower rails (*vēyikā*) before the elephants by the elder (*thēra*) *bhaṁyaṁta* (*bhadanta*) Iṁdadēva (*Indradēva*).

1090. Kārlē Buddhist cave inscription.—1847 Bird-Wilson, *Hist. Res.* p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52, No. 4, and Plate I.

Prakrit. Gift of the cave-door (*gharamugha*) by the perfumer (*gaṁdhika*) Siṁhadata (*Siṁhadatta*) from Dhēnukākaṭa.

1091. Kārlē Buddhist pillar inscription.—1847 Bird-Wilson, *Hist. Res.* p. 59, No. 20, and Plate XXXVI, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 12, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 5, and Plate XLVII; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 52 f., No. 5, and Plate III.

Prakrit. Gift of Bhāyilā (*Bhrājilā*), the mother of the householder (*gahata*) Mahādēvaṇaka.

1092. Kārlē Buddhist pillar inscription.—1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 17, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 30, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 6, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53, No. 6, and Plate IV.

Prakrit. Fragment. Making of the door (*mugha*) of the cave (*ghara*) by the carpenter (*vaḍhaki*) Sāmi (*Svāmin*), the son of Vēṇuvāsa, a Dhēnukākaṭaka (inhabitant of *Dhēnukākaṭa*.)

1093. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55, No. 8, and Plate XXXVIII, 11; 1853 Wilson, *Journ. Bo. Br. Roy. As. Soc.* Vol. IV. p. 372, and Plate XII, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 7, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 53 f., No. 7, and Plate I.

Prakrit. Gift of a pillar (*thaṁbha*) by the Yavana Sihadhaya (*Siṁhadhvaja ?*) from Dhēnukākaṭa.

1094. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 31, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 54 f., No. 8, and Plate III.

Prakrit. Fragment. Gift of the pillar (*thabha*) by the preacher (*bhāṇaka*) Sātimita (*Svātimitra*), the son of Nadi (?) and the disciple (*aṁtēvāsin*) of the elder (*thēra*) . . . . . . of the *bhayata* (*bhadanta*) Dhamutariyas (*Dharmōttarīyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1095.

1095. Kārlē Buddhist pillar inscription.—1799 Wilford, *Asiat. Res.* Vol. V. p. 139, No. 3, and Plate; 1847 Bird-Wilson, *Hist. Res.* p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 9, and Plate XLVII; 1896 note (wrong) by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55, No. 9, and Plate III.

Prakrit. Gift of a pillar (*thabha*) with relics by the preacher (*bhāṇaka*) Sātimita (*Svātimitra*) of the *bhayaṁta* (*bhadanta*) Dhamutariyas (*Dharmōttarīyas*) from Sopāraka (*Śūrpāraka*). Compare No. 1094.

1096. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32, No. 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* p. 91, No. 10, and Plate XLVII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 55 f., No. 10, and Plate I.

Prakrit. Gift of Dhaṁma-Yavana (*Dharma-Yavana*) from Dhēnukākaṭa.

1097. Kārlē Buddhist pillar inscription.—1847 Bird, *Hist. Res.* p. 55 f., No. 11, and Plate L, 13; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 156, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 32 f., No. 11,

and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 11, and Plate I.

Prakrit. Gift of a pillar (*thabha*) by Mitadēvaṇaka (*Mitradēva*), the son of Usabhadata (*Ṛishabhadatta*), from Dhēnukākaṭa.

1098. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 56, No. 12 f., and Plate I.

Prakrit. Gift of the nun (*bhikhuṇī*) Asāḍhamitā (*Ashāḍhamitrā*).

1099. Kārlē Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 36.

Prakrit. Gift of the village (*gāma*) of Karajika to the monks (*pavajita*) residing in the caves (*lēṇa*) at Valūraka for the support of the congregation (*sagha*) of the four quarters by Usabhadāta (*Ṛishabhadatta*), the son of Dinika and son-in-law of the king (*rājan*), the Khaharāta, the *khatapa* (*kshatrapa*) Nahapāna, who made donations to the *brāhmaṇas* (*brahmaṇa*) on the river Baṇāsā (*Bārṇāsī*) and at Pabhāsa (*Prabhāsa*).

1100. S. 7.—Kārlē Buddhist cave inscription of the time of *rājan* Vāsiṭhiputa *sāmi*-Siri-Puḷumāvi.— 1847 Bird-Mitchell, *Hist. Res.* p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 153 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1902 Senart, *Ep. Ind.* Vol. VII. p. 61 f., No. 14, and Plate II.

Rañō Vāsiṭhiputasa sāmi-Siri-P[uḷumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]ivasē pathamē 1 ētāya puvāya.

Prakrit. Gift of a village (*gāma*) to the community (*sagha*) of Valuraka (*Valūraka*), of the Valuraka (*Valūraka*) caves (*lēna*), by the *mahārathi* Sōmadēva, son of Vāsiṭhī (*Vāsishṭhī*), the son of the *mahārathi* Mitadēva (*Mitradēva*), son of Kōsikī (*Kauśikī*), of the Okhaḷakiyas.

1101. Kārlē Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XXXVIII, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63, No. 15, and Plate I.

Prakrit. Gift of two pairs (of figures) by the monk (*bhikhu*) Bhadasama (*Bhadraśarman*). Compare No. 1102.

1102. Kārlē Buddhist cave inscription.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.*

Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, *Ep. Ind.* VII. p. 63, No. 16, and Plate I.

Prakrit. Gift of a pair (of figures) by the monk (*bhikhu*) Bhadasama (*Bhadraśarman*). Compare No. 1101.

1103. Kārlē Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 63 f., No. 17, and Plate I.

Prakrit. Fragment. Gift of a rail (*vēyikā*) by some female person.

1104. Kārlē Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64, No. 18, and Plate III.

Prakrit. A rail (*vēyikā*), made by Naṁdika, the gift of the nun (*bhikhuṇī*) Koḍi, the mother of Ghuṇika.

1105. S. 18.—Kārlē Buddhist cave inscription, probably of Gōtamiputa Sādakaṇi.— 1834 Stevenson, *Journ. Beng. As. Soc.* Vol. III. p. 498, Nos. C and D, with facsimile; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1048, No. 7, and Plate LIII; 1847 Bird-Mitchell-Wilson, *Hist. Res.* p. 60, No. 23, and Plate XXXVII, 5-7; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 154 f., Nos. 7, 5 and 6, and Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36, No. 19, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 112 f., No. 20, and Plate LIV; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 1, 2, 3, 5, and 7; 1902 Senart, *Ep. Ind.* Vol. VII. p. 64 ff., No. 19, and Plate II; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLIX, No. 9.

— *sava 10* [*8*] *vā pa 4 diva 1.*

Prakrit. Fragment. Order of . . . . to Pariguta (*? Parigupta*), the officer (*amacha*) at Māmāḍa, regarding the gift of the village (*gāma*) of Karajaka in the Māmāla district (*āhāra*) on the northern road as monks' land (*bhikhuhala*) to the mendicant (*pavajita*) friars (*bhikhu*) dwelling in the Vāluraka (*Vālūraka*) caves (*lēṇa*) for the support of the school (*nikāya*) of the Mahāsaghiyas (*Mahāsāṁghikas*). The plates were prepared by Sivakhadaguta (*Śivaskandhagupta*). The second figure of the date of the year is uncertain.

1106. S. 24.—Kārlē Buddhist cave inscription of the time of *rājan* Vāsiṭhiputa Siri-Puḷumāvi.— 1847 Bird, *Hist. Res.* p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 36 f., No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1902 Senart, *Ep. Ind.* Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 16.

— *raño Vāsiṭhiputasa Siri-Puḷumāvisa savachharē chatavisē 20 4 hēmaṁtāna pakhē tatiyē 3 divasē bitiyē 2.*

—*ēkavisē savachharē.*

Prakrit. Gift of a nine-celled (*navagabha*) hall (*maḍapa*) to the community (*sagha*) of the four quarters as the special property of the Māhāsaghiyas (*Mahāsaṁghikas*), by Harapharaṇa, the son of Setapharaṇa, the Sōvasaka (*Sauvarshaka*), living at Abulāmā. It was completed in the year 21. In the last portion Budharakhita (*Buddharakshita*) and his mother, a lay-worshipper (*upāsikā*), are mentioned.

1107. S. 5.—Kārlē Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp W. Ind.* p. 37, No. 21, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, *Ep. Ind.* Vol. VII. p. 73 f., No. 21, and Plate IV.

. . . . 5 *hēmatāṇaṁ pa[kh]ē* . . . . . *[ētā]ya puvāya.*

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) to the community (*saṁgha*) of monks (*pavaïta*) by some female disciples (*atēvāsinī*) of some *bhayata* (*bhadanta*).

1108. Kārlē Buddhist cave inscription.— 1856 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 427; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 37 f., No. 22; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1902 Senart, *Ep. Ind.* Vol. VII. p. 74, No. 22, and Plate IV.

Prakrit. Gift of the monk (*pavaeta*) Budharakhita (*Buddharakshita*).

1109. Beḍsā Buddhist cave inscription.— 1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, *Hist. Res.* Plate LIII, 1; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 2 No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593.

Prakrit. Gift of Pusaṇaka (*Pushya*), son of the banker (*seṭhin*) Ānada (*Ānanda*), from Nāsika.

1110. Beḍsā Buddhist *stūpa* inscription.— 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 2, and Plate XLVII.

Prakrit. Fragment. Erection of the *stūpa* (*thupa*) of the hermit (*āraṇaka*) and mendicant (*peḍapātika*) Gōbhūti, who lived at Mārakuḍa (*Mārakūṭa*), by his pupil (*[aṁtē]vāsin*), the devoted Asāḷamita (*Ashāḍhāmitra*).

1111. Beḍsā Buddhist cistern inscription.— 1844 Bird-Westergaard, *Journ. Bo. Br. Roy. As. Soc.* Vol. I. p. 441, and Plate, No. 2; 1847 Bird, *Hist. Res.* Plate LIII, 2; 1868 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 90, No. 3, and Plate XLVII.

Prakrit. Gift of Sāmaḍinikā, the daughter of a *mahābhōya* (*mahābhōja*), the Maṁdavī (*Māndavī*) *mahārathinī* (wife of a *mahārathi*), the wife of Āpadēvaṇaka.

1112. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, *Journ. Beng. As. Soc.* Vol. VII. p. 565 ff.; 1854 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 174 f.; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1877 note by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XII. p. 404 ff., and Plate; 1878 note by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 310 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 86 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597 f.; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLV, No. 1.

Prakrit. Fragment. Records, after an invocation of Dhaṁma (*Dharma*), Īda (*Indra*), Saṁkaṁsaṇa (*Saṁkarshaṇa*) and Vāsudēva, the descendants of Chaṁda (*Chandra*), the four *lōkapālas* Yama, Varuna (*Varuṇa*), Kubēra, Vāsava, the fees (*dakhinā*) given at various sacrifices by . . . . the daughter of the *mahārathi* [Kala]lāya, the scion of the Aṁgiya family, the wife of . . . siri (. . . *śrī*), the mother of prince (*kumāra*) Vēdisiri (*Vēdiśrī*), [the son] of a king (*rājan*) who is called lord (*pa*[*ti*]) of Dakhi[nāpatha] (*Dakshiṇāpatha*), and mother of Sati Sirimata (*Śakti Śrīmat*).

1113. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 3, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) king (*rāyan*) Simuka-Sātavāhana Sirimat (*Śrīmat*).

1114. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol: XII. p. 404; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Images of) queen (*dēvī*) Nāyanikā (*Nāganikā*) and king (*rājan*) Siri-Sātakani.

1115. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 3, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 5, and Plate LI; 1883 note by Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. Fragment. (Image of) prince (*kumāra*) Bhāya . . .

1116. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 4, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) the *mahārathi* Tranakayira.

1117. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 5, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 7, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.

Prakrit. (Image of) prince (*kumāra*) Hakusiri (*Śaktiśrī*).

1118. Nānāghāṭ cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIII. p. 311, No. 6, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 611.
Prakrit. (Image of) prince (*kumāra*) Sātavāhana.

1119. Nānāghāṭ cistern inscription.— 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 64, No. 9, and Plate LI.
Prakrit. Gift of a cistern (*pōḍhī*) by Gōviṁdadāsa, the Sopārayaka (inhabitant of *Śūrpāraka*).

1120. S. 13.—Nānāghāṭ cistern inscription of the time of *rājan* V[ā*]s[i*]ṭhiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 313 *f.*
—*raṇō Vasaṭhiputasa Chatarapana-Satakanisa savachhara tara 10 3 hēmatapakha pachamē divasē 10.*
Prakrit. Gift of a well (*paniyapuvā*) on the Satagara mountain by the householder (*gahapat*[*i**]) Damaghasa (*Damaghōsha*), the Kamavana (inhabitant of *Kāmavana*).

1121. Śailārwāḍi Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 38 f., and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Gift of a cave (*lēṇa*) by Siagutaṇikā (*Siṁhaguptā*), wife of the ploughman (*hālakiya*) and householder (*kuḍubika*) Usabhaṇaka (*Ṛishabha*), residing at Dhēṇukākaḍa (*Dhēnukākaṭa*), together with her son, the householder (*gahapati*) Ṇaṁda (*Nanda*).

1122. S. 6.—Nāsik cave inscription of the time of *rājan* Vāsiṭhiputa Siri-Puḷumayi.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338 f., No. 27; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 544, No. 1; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 59, No. 1, and Plate III.
—*raṇō Vāsiṭhiputasa Siri-Puḷumayisa saṁvachharē chhaṭhē 6 gimhapakhē pachamē 5 divasē. . .*
Prakrit. Fragment. Nothing beyond the date can be made out.

1123. S. 19.—Nāsik Buddhist cave inscription of the time of *rājan* Vāsiṭhiputa Siri-Puḷumāyi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 307 ff., No. 26; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 550 ff, No. 2; 1890 Bühler, *Sitzungber. Wien. Ak. Wiss.* Vol. CXXII. No. XI. p. 56 ff.; 83 ff.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 594; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 60 ff., No. 2, and Plate I.
—*raño Vāsiṭhiputasa Siri-Puḷumāyisa savichharē ēkunavisē 10 9 gimhāṇa pakhē bitīye 2 divasē tērasē 13.*

Prakrit. Gift of a cave (*lēṇa*) on mount Tiraṇhu (*Triraśmi*) to the community of monks (*bhikhusagha*) by the great queen (*mahādēvī*) Gōtamī (*Gautamī*) Balasiri (*Balaśrī*), mother of *rājarājan* Gōtamīputa (*Gautamīputra*) Siri-Sātakaṇi, king (*rājan*) of Asika (*Ṛishika ?*), Asaka (*Aśmaka ?*), Muḷaka (*Mūlika ?*), Suraṭha (*Surāshṭra*), Kukura, Aparaṁta (*Aparānta*), Anupa (*Anūpa*), Vidabha (*Vidarbha*), Ākarāvati (*Ākarāvantī*), lord (*pati*) of the mountains Vijha (*Vindhya*), Achhavata (*Ṛikshavat*), Pārivāta (*Pāripātra*), Sahya, Kaṇhagiri (*Krishṇagiri*), Macha, Siriṭana (*Śrīstana ?*), Malaya, Mahida (*Mahēndra*), Seṭagiri (*Śrēshṭhagiri ?*), Chakōra, who destroyed the Sakas (*Śakas*), Yavanas, and Palhavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (*nikāya*) of the Bhadāvanīyas (*Bhadrāyanīyas*). For the embellishment of the cave, the queen's grandson, lord (*īsara*) of [Dakhiṇā]patha (*Dakshiṇāpatha*) granted the village (*gāma*) of Pisājipadaka (*Piśāchīpadraka*) on the south-west side of mount Tiraṇhu (*Triraśmi*). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Vāsiṭhīputa Siri-Puḷumavi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 45 f., and Plate, No. 1 (second portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51 f., No. 26, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 314 ff., No. 26A; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 110 ff., No. 19, and Plate LII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 555 ff., No. 3; 1895 note by Bhandarkar, *Early History of the Dekkan*², p. 18, note 2; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596 f.; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 65 ff., No. 3, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LI, No. 14.

—*sava 10 9 gi pa 2 diva 10 3.*

—*sava 20 2 gi pakhē. diva 7.*

Prakrit. Engraved in continuation of No. 1123. Order of the lord (*svāmin*) of Navanara (*Navanagara*), Vāsiṭhīputa (*Vāsishṭhīputra*) Siri-Puḷumavi to Sivakhadila (*Śivaskandila*), officer (*āmacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of the village (*gāma*) of Samalipada or Sāmalipada (*Śālmalīpadra*) on the eastern road in the Gōvadhana district (*ahara*) to the monks (*bhikhu*) of the school (*nikāya*) of the Bhadāyaniyas (*Bhadrāyanīyas*) dwelling in the queen's cave (*dēvilēna*), in exchange for the village (*gāma*) of Sudasana or Sudisaṇa (*Sudarśana*) on the southern road in the Gōvadhana district (*āhāra*) formerly given to the same monks, for repairs of the cave. The inscription mentions besides in connection with Sudasana the ascetics (*samana*) of Dhanakaṭa (*or* Benākaṭa ?) who live on mount Tira[ṇhu] (*Triraśmi*). Written by the great general (*mahāsēnapati*) Mēdhuna; the plates were prepared by . . takaṇi. It is further stated that the description of the lord (*svāmin, i.e.* of Gōtamiputa Siri-Sātakaṇi in No. 1123) was given by Viṇhupāla (*Vishṇupāla*) for imparting pleasure to the inhabitants of Gōvadhana, and the inscription concludes with an invocation of Budha (*Buddha*), the best of Jinas.

1125. S. 18.—Nāsik Buddhist cave inscription of the lord of Benākaṭaka, Gōtamiputa Siri-Sadakaṇi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (first half), and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII.

p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (first half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, *Sitzungsber. Wien. Ak. Wiss.* Vol. CXXII. No. XI. p. 58, note 1; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213 f.; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 71 ff., No. 4, and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVII f., No. 7.

—*savachharē 10 8 vāsapakhē 2 divasē 1.*

Prakrit. Order of Gōtamiputa (*Gautamīputra*) Siri-Sadakaṇi, lord (*svāmin*) of Benākaṭaka of Gōvadhana (*Gōvardhana*), from the camp of victory of the Vējayaṁti (*Vaijayantī*) army, to Viṇhupālita (*Vishṇupālita*), the officer (*amacha*) at Gōvadhana, with regard to the conferring of a field in the village (*gāma*) of West Kakhaḍi (*Aparakakhaḍiya*), up to the present time (*or* called Ajakālakiya ?) enjoyed by Usabhadata (*Ṛishabhadatta*), on the Tekirasi (*Trairaśmika ?*) ascetics (*pavajita*). Written down by the officer (*amacha*) Sivaguta (*Śivagupta*); kept by the *mahāsāmiyas*; the plates were prepared by Tāpasa. Compare No. 1126.

1126. S. 24.—Nāsik Buddhist cave inscription of *rājan* Gōtamiputa Sātakaṇi.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 25, and Plate (lower portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 319 ff., No. 25 (second half); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 105 ff., No. 14, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 560 ff., No. 5; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1901 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 319, notes 2 and 3; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVIII, No. 8.

—*savachharē 20 4 vāsāna pakhē 4 divasē pachamē 5.*

—*savachharē 20 4 gimhāna pakhē 2 divasē 10.*

Prakrit. Engraved in continuation of No. 1125. Order of king (*rājan*) Gōtamiputa (*Gautamīputra*) Sātakaṇi and of the king's queen mother (*mahādēvī*) whose son is living, to Sāmaka (*Syāmaka*), the officer (*amacha*) at Gōvadhana (*Gōvardhana*), regarding the gift of a field within the boundaries of the town (*nagara*) to the Tēraṇhuka (*Trairaśmika*) monks (*pavajita bhikhu*), *i.e.* the monks living in the cave (*lēṇa*) on Mount Tiraṇhu (*Triraśmi*), instead of a field at the village (*gāma*) of Kakhaḍi formerly given. Written down by the door-keeper (*paṭihārakhī*) Lōṭā; [the plates] were prepared by Sujivin.

1127. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 5; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 24; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 564, No. 6; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 213; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 75, No. 6, and Plate III.

Prakrit. Gift of a four-celled (*chatugabha*) cave (*lēṇa*) by the merchant (*nyēgama*), the householder (*gahapati*) Vira (*Vīra*), one cell (*ōvaraka*) being the gift of his wife (*kuṭuṁbinī*) Naṁdasiri (*Nandaśrī*), and one that of his daughter Purisadatā (*Purushadattā*), to the community of monks (*bhikhusaṁgha*) of the four quarters.

1128. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 565, No. 7; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76, No. 7, and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by the female ascetic (*pavayitā*) Tāpasinī (?), disciple (*aṁtēvāsinī*) of *bhayaṁta* (*bhadanta*) Savasa (?), to the community of monks (*bhikhusagha*) of the four quarters.

1129. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (third line); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 347, No. 22; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 565 f., No. 8; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 76 f., No. 8, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) by the fisherman (*dāsaka*) Mugūdāsa. Compare No. 1130.

1130. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 6 (first two lines); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346 f., No. 21; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 566, No. 9; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 77, No. 9, and Plate III.

Prakrit. Gift of a cave (*lēṇa*) by Mugūdāsa of the lay community of Chētikas (*Chētika-upāsakiya*), and of a field in western (*aparili*) Kaṇhabinī to this cave for providing clothes to the ascetic (*pavaita*) by Dhamanaṁdin (*Dharmanandin*), son of the lay-worshipper (*upāsaka*) Bōdhiguta (*Bōdhigupta*). Compare No. 1129.

1131. Nāsik Buddhist cave inscription of Ushavadāta.— 1847 Bird-Stevenson-Reeves-Orlebar, *Hist. Res.* p 60 f., No. 24, and Plates LI, No. 3, and LII, No. 7; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 326 ff., Nos. 17 and 19; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p 99 f., No. 5, and Plate LII; 1883 Hoernle, *Ind. Ant.* Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 78 ff., No. 10, and Plate IV; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVI f., No. 31.

Mixed dialect. Dedication of a cave (*lēṇa*) and cisterns (*pōḍhī*) in the Triraśmi hills at Gōvardhana by Ushavadāta (*Ṛishabhadatta*), son of Dinika, son-in-law of *rājan* Kshaharāta *kshatrapa* Nahapāna. The inscription mentions other donations mostly to gods and *brāhmaṇas*, made by this person at the river Bārṇāsā, at the *tīrtha* of Prabhāsa, at Bharukachha, Daśapura, Gōvardhana, Sōrpāraga

(*Śūrpāraka*), at the rivers Ibā, Pārādā, Damaṇa, Tāpī, Karabēnā, Dāhanukā, and at the village (*grāma*) of Nānaṁgōla to the congregation (*parshad*) of Charakas at Piṁḍitakāvaḍa, Gōvardhana, Suvarṇamukha and the Rāmatīrtha in Śōrpāraga; his release of Utamabhādra (the chief of the *Uttamabhadras*), who had been besieged by the Mālayas, by order of his lord (*bhaṭāraka*) and the defeat of the Mālayas by the Utamabhadraka (*Uttamabhadraka*) warriors (*kshatriya*); his *abhishēka* and donations at the Pokshara (*Pushkara lakes*); and his donation of a field, bought at the hands of the *brāhmaṇa* Aśvibhūti, the son of a Vārāhī, to the congregation of monks (*bhikhusagha*) of the four quarters.

1132. Nāsik Buddhist cave inscription of the time of Ushavadāta.— 1847 Bird-Reeves, *Hist. Res.* p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 f., No. 16 (first portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10*a*; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 81 f., No. 11, and Plate VII.

Prakrit. Gift of a cell (*ōvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Ṛishabhadatta*), the son of Dinika. Compare No. 1134.

1133. Years 42, 41, and 45.— Nāsik Buddhist cave inscription of Ushavadāta.— 1847 Bird-Reeves-Orlebar, *Hist. Res.* p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII, No. 8; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 52 f., No. 6, and Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 334 ff., No. 16 (second portion), and p. 331 ff., No. 18; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 573 ff., No. 12; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 82 ff., No. 12, and Plate V; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVIII, No. 33.

—*vasē 40 2 Vēsākhamāsē.*

—*dataṁ vasē 40 1 Kātikaśudhē panarasa puvāka vasē 40 5 panarasa niyutaṁ.*

Prakrit. Dedication of a cave (*lēṇa*) and an endowment of money to the community (*saṁgha*) of the four quarters by Ushavadāta (*Ṛishabhadatta*), son of Dinīka, son-in-law of *rājan* Kshaharāta *kshatrapa* Nahapāna. The money was invested in two weavers' guilds (*śrēṇi, kōlīkanikāya*) at Gōvadhana (*Gōvardhana*). Besides a gift of cocoanut trees at the village (*gāma*) of Chikhalapadra in the Kāpura district (*āhāra*), and a dedication of money to the gods and *brāhmaṇas*.

1134. Nāsik Buddhist cave inscription of the time of Ushavadāta.— 1847 Bird-Orlebar, *Hist. Res.* Plate L, 2; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 7, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 10, and Plate LII, No. 10*b*; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 575 f.,

No. 13; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85, No. 13, and Plate VIII.

Prakrit. Gift of a cell (*ōvaraka*) by Dakhamitrā (*Dakshamitrā*), daughter of *rājan* Kshaharāta *kshatrapa* Nahapāna, wife of Ushavadāta (*Ṛishabhadatta*), the son of Dinīka. Compare No. 1132.

1135. Nāsik cave inscription of Ushavadāta.—1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (upper portion); 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 336 f., No. 14 f.; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (first part); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 85 ff., No. 14[a], and Plate VI; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LVII f., No. 32.

. . . *Chetrasudhē panarasa.*

Prakrit. Fragment. Records gifts of Ushavadāta (*Ṛishabhadatta*), the Śaka . . . son-in-law of [*rājan* Kshaharā]ta *kshatrapa* Nahapāna, to gods and *brāhmaṇas* at Chechiṁña, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēnī (*Ujjayinī*), Sākhā, and the bestowing of money and a *tīrtha* (*titha*) in the Baṇāsā (*Bārṇāsā*) river.

1136. Nāsik cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, *Ep. Ind.* Vol. VIII. p. 87 f., No. 14[b], and Plate VI.

Mixed dialect (?). Fragment. Records the bestowing of some gifts on the *brāhmaṇas*. Perhaps the inscription is only part of the inscription No. 1135.

1137. S. 9.—Nāsik Buddhist cave inscription of the time of *rājan* Māḍharīputra Īśvarasēna, the Ābhīra, the son of Śivadatta, the Ābhīra.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII, p. 49 f., No. 15, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 341 f., No. 15; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 88 f., No. 15, and Plate VII.

—*rājñaḥ Māḍharīputrasya Śivadatt-Ābhīraputrasya Abhīrasy=Īśvarasēnasya saṁvatsarē navam[ē]. [gi]mhapakhē chothē 4 divasa trayōdaśa 10 3 . . ya puvaya.*

Mixed dialect. Fragment. Records an endowment of money for the community of monks (*bhikshusaṁgha*) of the four quarters residing at the *vihāra* on Mount Triraśmi by the female lay-worshipper (*upāsikā*) Vishṇudatā (*Vishṇudattā*), the Śakanikā, daughter of the Śaka Agnivarmman, wife of the *gaṇapaka* Rēbhila, mother of the *gaṇapaka* Viśvavarma (*Viśvavarman*). The money was invested with the guilds (*śrēṇī*) of the potters (? *kularika*), the workers fabricating hydraulic engines (*ōdayaṁtrika*), the oilmillers (*tilapishaka*).

1138. Nāsik Buddhist cave inscription.—1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 346, No. 13; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 5,

and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 582, No. 16; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 89 f., No. 16, and Plate VII.

Prakrit. Gift of a cave (*lēṇa*) by Rāmaṁṇaka (*Rāma*), son of the writer (*lēkhaka*) Sivamita (*Śivamitra*).

1139. Nāsik Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 58, No. 17, and Plate L, 1; 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54, No. 8, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p 49, No. 12, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345 f., No. 12; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 115, No. 4, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 582 f., No. 17; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90, No. 17, and Plate VIII.

Prakrit. Gift of a cave (*lēna*) by the merchant (*nēkama*) Rāmaṇaka, son of Velidāta (*Vēllidatta*), the Chhākalēpakiya (inhabitant of Chhākalēpa ?), to the community of monks (*bhikkhusaṁgha*) of the four quarters, and gift of cloth money to the ascetic (*pavaïta*).

1140. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 345, No. 11; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 note by Bhandarkar, *Ind. Ant.* Vol. XII. p. 147; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587; 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 90 f., No. 18, and Plate V.

Prakrit. Gift of a cave (*lēṇa*) in Mount Tiraṁṇhu (*Triraśmi*), a *chaitya* building (*chētiyaghara*) inside the cave and cisterns (*pōḍhi*) in honour of all Budhas (*Buddhas*) to the community of monks (*bhikhūsaṁgha*) in the four quarters by Idrāgnidata (*Indrāgnidatta*), son of Dhaṁmadēva (*Dharmadēva*), the Yōṇaka (*Yavana*), the northerner (*Otarāha*), the Dātāmitiyaka (native from *Dattāmitri*), together with his son Dhaṁmarakhita (*Dharmarakshita*).

1141. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate LII, 9 (lower portion); 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343 f., Nos. 9 and 10; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 4, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 589 f., No. 19; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 91 f., No. 19, and Plate III; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. XLVI, No. 3.

Prakrit. Building of a *chaitya* building (*chētiyaghara*) on Mount Tiraṇhu (*Triraśmi*) by Bhaṭapālikā, [grand-daughter] of Mahāhakusiri, daughter of the royal officer (*rāyāmacha*) Arahalaya, the Chalisilaṇaka (native from *Chalisīlaṇa ?*), wife of the royal officer (*rāyāmacha*) Agiyataṇaka, the treasurer (*? bhaṁḍākārikaya*), mother of Kapaṇaṇaka.

1142. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 8; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 2, and

Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 590, No. 20; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 92, No. 20, and Plate VI.

Prakrit. Gift of the village (*gāma*) of Dhambhika of the Nāsikakas (the *Nāsika* people).

1143. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 99, No. 3, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 591, No. 21; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 21, and Plate III.

Prakrit. Fragment. Setting up of a rail (*vēikā*) and a Yaksha (*yakha*) by Nadāsiriyā (*Nandāśrīkā*).

1144. Nāsik Buddhist cave inscription of the time of *rājan* Kanha of the Sādavāhana family.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 6; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 1, and Plate LI; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 592 f., No. 22; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 22, and Plate VI.

Prakrit. Excavation of a cave (*lēṇa*) by the officer (*mahāmāta*) Samaṇa (*Śramaṇa*), the Nāsikaka (resident at *Nāsika*), under king (*rājan*) Kanha (*Kṛishṇa*) of the Sādavāhana family.

1145. Nāsik Buddhist cave inscription.— 1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 5; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 596, No. 23; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93, No. 23, and Plate V.

Sanskrit. Gift of a cave (*layana*) by the female lay-worshipper (*upāsikā*) Mammā.

1146. S. 7.—Nāsik Buddhist cave inscription of the time of *rājan* Gōtamiputa *sāmi*-Siriyaña Sātakaṇi.—1853 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 56, No. 12, and Plate; 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 339 ff., No. 4; 1883 referred to by Bhagvanlal Indraji, *Journ. Bo. Br. Roy. As. Soc.* Vol. XV. p. 312; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 22, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 93 f., No. 24, and Plate I.

—*raño Gōtamiputasa sāmi-Siriyaña-Sātakaṇisa saṁvachharē sātamē 7 hēmatāna pakhē tatiyē 3 divasē pathamē.*

Prakrit. Dedication of a cave (*lēṇa*) to the community of monks (*bhikhusagha*) of the four quarters by the great general's wife (*mahāsēnāpatinī*) Vāsū, wife of the great general (*mahāsēnāpati*) Bhavagōpa, the Kōsika (*Kauśika*). The excavation of the cave was commenced (?) by the ascetic (*yati*) Bōpaki.

1147. S. 2.—Nāsik Buddhist cave inscription of the time of *rājan* Vāsiṭhiputa *sāmi*-Siri-Pulumāi. — 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 338, No. 3; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 107, No. 15, and Plate LIV; 1883

Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 603 f., No. 25; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 94 f., No. 25, and Plate VI.

—*raño Vāsiṭhiputasa sāmi-Siri-Pulumāisa saṁvachharē 2 hēmaṁtā pakhē 4 divasē 8 (?) ētiya puvāya.*

Prakrit. Fragment. Excavation [of a cave] by the husbandman (*kuṭuṁbika*) Dhaṇama. The last figure of the date is doubtful; it may be 6 or 5.

1148. Nāsik Buddhist cave inscription.— 1865 West-West, *Journ Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 342 f., No. 1; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 1, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 605, No. 26; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95, No. 26, and Plate VIII.

Prakrit. Gift of a cave (*lēṇa*) and two cisterns (*pōḍhī*) by the Śaka Dāmachika Vudhika, a writer (*lēkhaka*), son of Vishṇudata (*Vishṇudatta*), living at Daśapura, the western cistern being for the benefit of his parents.

1149. Nāsik Buddhist cistern inscription.— 1865 West-West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, *Transact. Second London Congr. Or.* p. 343, No. 2; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. IV. p. 114, No. 2, and Plate LV; 1883 Bhagvanlal Indraji, *Bombay Gaz.* Vol. XVI. p. 605 f., No. 27; 1905 Senart, *Ep. Ind.* Vol. VIII. p. 95 f., No. 27, and Plate VI.

Prakrit. The cistern (*pōḍhī*) of the Saka (*Śaka*) Dāmachika Vudhika, a writer (*lēghaka*).

1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 92, No. 1, and Plate XLVIII.

Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and [a cave] by . . thabhutinaka (. . *thabhūti*).

1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 9, No. 11, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 2, and Plate; 1883 Bühler-Burgess. *Arch. Surv. W. Ind.* Vol. IV. p. 92 f., No. 2, and Plate XLVIII.

Prakrit. Gift of a reception-room (*upaṭhāṇa*) by Mala (*Malla*). the Mudhakiya (of the *Mūrdhaka* caste ?) and Ānada (*Ānanda*), the Gōlikiya (of the *Gōlika* caste ?).

1152. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 6, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 3, and Plate XLVIII.

Prakrit. Fragment. Gift of a cave (*lēṇa*) and a cistern (*pōḍhī*) by Patibadhaka Giribhūti Sakhuyāru, son of Savagiriyāsa of the Apaguriyas, and endowment of these establishments and the nunnery (*bhikhuni-upasaya*) of the Dhaṁmutariyas (*Dharmōttariyas*) in the town (*nakara*). The inscription seems to mention also a nunnery of Sivapāl[i]tanikā (*Śivapālitā*), wife of Giribhūti, in the town (*nagara*). Compare No. 1155.

1153. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 7, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045, No. 3, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 10, No. 12, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 42 f., No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 4, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L, p. 595.
Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by the pious hamlet (*dhammanigama*) Virasēṇaka (*Vīrasēna*), headed by the householders (*gahapati*).

1154. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Gift of two cisterns (*pōḍhī*) by the Yavana Irila of the Gatas (*Gartas*).

1155. Junnar Buddhist well inscription.—1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.
Prakrit. Fragment. Gift of a cistern (*pōḍhī*) and a cave (*lēṇa*) by Patibadhaka Giribhūti, son of Savagiriyāsa, of the Apaguriyas with his wife Sivapālinikā (*Śivapālā*), and endowment. Compare No. 1152.

1156. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 16, and Plate L.
Prakrit. Gift of a hall-front (*gabhadāra*) by the Yavana Chaṁda (*Chandra*).

1157. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44, No. 8, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 31, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 593; 595.
Prakrit. Fragment. Gift of a five-celled cave (*pachagabha*) by two brothers . . , the sons of a householder ([*gaha*]*pati*).

1158. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 44 f., No. 9, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 20, and Plate L.
Prakrit. Gift of a certain field in the village (*gāma*) of Puvānada by Palapa, and investment (of the income from the field) with the school (*? gana*) of the Apajitas.

1159. Junnar Buddhist pillar inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 3, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett,

Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No 10, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 21, and Plate L.

No sense has been made out.

1160. Junnar Buddhist pillar inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 11, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 22, and Plate L.

No sense has been made out.

1161. Junnar Buddhist pillar inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, *Hist. Res.* Plate XLIX, 5; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45, No. 12, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 23, and Plate L.

No sense has been made out.

1162. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. (Investment of the income of) a field at Vaḍālikā for planting Karañja trees and of another field for planting banyan trees with the guild (*sēṇi*) at Koṇāchika by the lay-worshipper (*uvasaka*) Āḍuthuma, the Saka (*Śaka*).

1163. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 428; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. In the village (*gāma*) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (*? sidhagaṇa*) of the Aparājitas; to the east of Mount Mānamukaḍa another field for a plantation of palmyra trees; within the boundaries of the town (*nagarasīman*) a third field for Śāla trees (?).

1164. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 1; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47, No. 15, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895 p. 216.

Prakrit. A field for the planting of mango trees, [the gift] of Vāhata Vachōḍuka.

1165. Junnar Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indraji-

Burgess, *Inscr. Cave-Temp. W. Ind.* p. 47 f., No. 16, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (*sêṇi*) of bamboo-workers (*vasakara*) and the guild (*sêṇi*) of braziers (*kāsākāra*).

1166. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48, No. 17, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 216.

Prakrit. Fragment. In the village (*gāma*) of Valāhaka a field for the plantation of Karañja trees; another field in the village (*gāma*) of Sêuraka.

1167. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Fragment. A field in western (*? avarila*) Vasarikhaḍaka. A field in western (*? avarila*) . . . In western (*? avarila*) . . . a field for the plantation of Jambu trees. A field in the village (*gāma*) of Koḍaka.

1168. Junnar Buddhist cave inscription.— 1847 Bird-Orlebar, *Hist. Res.* Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 30.

Prakrit. Records various donations, but no details have been made out.

1169. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 9, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 49, No. 20, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 96, No. 19, and Plate L.

Prakrit. Gift of a two-celled cave (*bigabha*) by the brothers Budhamita (*Buddhamitra*) and Budharakhita (*Buddharakshita*), the Lamkuḍiyas, sons of Asasama (*Aśvaśarman*), the Bhārukachhakas (inhabitants of *Bharukachchha*).

1170. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 2; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164 f., No. 11, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 6, No. 10, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 10; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50, No. 21, and Plate: 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 18, and Plate L.

Prakrit. Unfinished. Gift of the householder (*gahapati*) Sivadāsa (*Śivadāsa*), son of the householder (*gahapati*) Sayiti, and his wife.

1171. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 52, No. 4, and Plate L, 8; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 17, and Plate L.

Prakrit Fragment. Records some donation and mentions the elder (*thēra*) *bhayaṁta* (*bhadanta*) Chētiyasa, who knows the Tripiṭaka (*tēvija*), the pupil (*aṁtēvāsin*) of the *gaṇa* teacher (*gaṇāchariya*), the elder (*thēra*) *bhayaṁta* (*bhadanta*) Sulasa, who knows the Tripiṭaka (*tēvija*), and Nadaṇaka (*Nanda*), the grandson of some householder (*gahapati*).

1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 23, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 34, and Plate LI.

Prakrit. Fragment. Mentions a lay-worshipper (*upāsaka*), the merchant (*nēgama*) . . . ., the son of Satamala, and Virabhuti (*Vīrabhūti*).

1173. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* Plate XLIX, 4; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 25, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 5, No. 7, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 7, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51, No. 24, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 98, No. 33, and Plate LI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 595.

Prakrit. Gift of a cistern (*pōḍhī*) by Sivabhuti (*Śivabhūti*), son of Sivasama (*Śivaśarman*).

1174. S. 46.— Junnar Buddhist cave inscription of the time of *rājan mahakhatapa sāmi*-Nahapāna.— 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav: Junn.* p. 5, No. 8, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 596; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIX, No. 35. —*vasē 40 6.*

Prakrit. Gift of a *chaḍhi* (?) and a hall (*maṭapa*) by Ayama (*Aryaman*) of the Vachha (*Vatsa*) *gōtra* (*gota*), minister (*āmatya*) to [*rājan*] *mahakhatapa* (*mahākshatrapa*) *sāmi*-(*svāmin*-) Nahapāna.

1175. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 13, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 6, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 6, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52, No. 26, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol, IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, *Ep. Ind.* Vol. VIII. p. 75.

Prakrit. Gift of a cave (*lēṇa*) to the community (*saṁgha*) at Kapichita by Sivabhūti (*Śivabhūti*), the son of the lay-worshipper (*upāsaka*) Sāmaḍa (*Śyāmala*).

1176. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 11, and Plate; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 162, No. 5, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 5, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 5, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 52 f., No. 27, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 95, No. 14, and Plate XLIX.

Prakrit. Gift of a cistern (*pōḍhī*) by Lachhinikā (*Lakshmī*), (wife ?) of the Nāḍaka Tōrika, (and ?) Naḍabāḷikā, wife of Isimulasāmin (*Ṛishimūlasvāmin*).

1177. Junnar Buddhist cistern inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, *Hist. Res.* p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 4, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 28, and Plate; 1883 Bühler-Burgess. *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 13, and Plate XLIX.

Prakrit. Gift of a cistern (*pōḍhī*) by the goldsmith (*suvaṇakāra*) Saghaka (*Saṁghaka*), son of Kuḷira (*Kulīra*), the Kaliañaka (inhabitant of *Kalyāṇa*).

1178. Junnar Buddhist cave inscription.— 1847 Bird, *Hist. Res.* p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 4, No. 3, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 53, No. 29, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 12, and Plate XLIX.

Prakrit. Gift of a *chaitya*-building (*chētiyaghara*) by Ānada (*Ānanda*), son of the lay-worshipper (*upāsaka*) Tāpasa, grandson of the lay-worshipper (*upāsaka*) Kapila.

1179. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1045 f., No. 4, and Plate LIII; 1847 Bird, *Hist. Res.* p. 56 f., No. 13, and Plate L, 9; 1854 Stevenson-Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 2, No. 1, and Plate; 1876 Kern, *Ind. Stud.* Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, *Ind. Ant.* Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 30, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 11, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Sulasadata (*Sulasadatta*), the son of Hēraṇika (*Hairaṇyaka*, or of a treasurer), the Kaliaña (inhabitant of *Kalyāṇa*).

1180. Junnar Buddhist cave inscription.— 1837 Sykes, *Journ. Roy. As. Soc.* Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, *Hist. Res.* p. 55, No. 10, and Plate L, 10; 1854 Stevenson-

Brett, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, *Mem. Buddh. Cav. Junn.* p. 3, No. 2, and Plate; 1877 noticed by Burgess, *Ind. Ant.* Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54, No. 31, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 10, and Plate XLIX.

Prakrit. Gift of a seven-celled cave (*satagabha*) and a cistern (*pōḍhī*) by the guild (*sēni*) of corn-dealers (*dhaṁñika*).

1181. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 7, and Plate XLIX.

Prakrit. Gift of Isipālita (*Ṛishipālita*), the son of the lay-worshipper (*upāsaka*) Ūgāha (*Udgrāha*), together with his sons. Compare No. 1183.

1182. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 33, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 8, and Plate XLIX.

Prakrit. Gift of a refectory (*bhōjanamaṭapa*) to the community (*sagha*) by the Yavaṇa (*Yavana*) Chiṭa of the Gatas (*Gartas*).

1183. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 55, No. 34, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 94, No. 9, and Plate XLIX.

Prakrit. Gift of a *chaitya* building (*chētiyaghara*) by Isipālita (*Ṛishipālita*), son of Ugāha (*Udgrāha*), with his family. Compare No. 1181.

1184. Karāḍh Buddhist cave inscription.— 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 89, No. 6.

Prakrit. Gift of a cave (*lēṇa*) by Saṁghamitara (*Saṁghamitra*), the son of Gōpāla.

1185. Kōlhāpur Buddhist relic box inscription.— 1879 Bhagvanlal Indraji-Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XIV. p. 149; 153; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, and Plate.

Prakrit. Gift of Bamha (*Brahman*). Made by Dhamaguta (*Dharmagupta*). Besides the letter A.

1186. S. 12.—Banavāsi stone inscription of the time of *rājan* Hāritiputa Viṇhukaḍa-Chuṭukulānanda-Sātakaṁṇi.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 100 f.; 1885 Bühler, *Ind. Ant.* Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, *Ep. Ind.* Vol. I. p. 96; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304 f.; 1908 correction by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIII f., No. 25.

—*rañō Hāritiputasa Viṇhukaḍa-Chuṭukulānaṁda-Sātakaṁṇisa vasasatāya savachharaṁ 10 2 hēmaṁtāna pakhō 7 divasa 1.*

Prakrit. Gift of a *nāga*, a tank (*taḍāga*) and a *vihāra* by the *mahābhuvī* (*mahābhōjī ?*), the daughter of a *mahārāja*, whose son and progeny (?) was alive, together with (?) the prince (*sa-umā*[*rā*]) Sada° or Sivakhadanāgasiri (*Śāta*° or *Śivaskandanāgaśrī*). The minister (*āmacha*) Khadasāti (*Skandasvāti*) was the superintendent of the work (*kamaṁtika*). The *nāga* was made by Naṭaka (? *Nartaka*), pupil (*sisa*) of the teacher (*āchariya*) [I]damōraka (*Indramayūraka*), the Sajayataka (inhabitant of *Sāṁjayantī*). Compare No. 1021.

1187. Pitalkhôrâ Buddhist pillar inscription.— 1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 39, No. 1, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of [a pillar] by the family of the perfumer (*gādhika*) Mitadêva (*Mitradêva*) from Patiṭhāna (*Pratishṭhāna*).

1188. Pitalkhôrâ Buddhist pillar inscription.— 1881 Bühler-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 2, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 83 f., No. 2, and Plate XLIV.
Prakrit. Gift of a pillar (*ṭhabha*) by the sons of Saghaka (*Saṁghaka*) from Patiṭhāna (*Pratishṭhāna*).

1189. Pitalkhôrâ Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 3, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 3, and Plate XLIV.
Prakrit. Fragment. Gift of Magila (*Mṛigila*), the son [of a Vachhi].

1190. Pitalkhôrâ Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 4, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind* Vol. IV. p. 84, No. 4, and Plate XLIV.
Prakrit. Fragment. Mentions the royal physician (*rājave*[*ja*]) [Magila].

1191. Pitalkhôrâ Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 5, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587.
Prakrit. Gift of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhî (*Vātsī*).

1192. Pitalkhôrâ Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 40, No. 6, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 587 f.
Prakrit. Gift of Datâ (*Dattā*), the daughter of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhî (*Vātsī*).

1193. Pitalkhôrâ Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 41, No. 7, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 84, No. 7, and Plate XLIV.
Prakrit. Gift of Dataka (*Dattaka*), the son of the royal physician (*rājaveja*) Magila (*Mṛigila*), the son of a Vachhî (*Vātsī*).

1194. S. 13.—Êlûra copperplate inscription of the Sâlaṅkâyana *mahārāja* Siri-Vijayadêvavamma.—1907 Hultzsch, *Ep. Ind.* Vol. IX. p. 56 ff., and Plates.
—*vijayasaṁvvachchharāṇi têrasa 10 3 Pausha-kāla-pakkha-dasamî.*
Prakrit. Announcement, issued from Vêṅgîpura to the villagers (*gāma*) of Êlûra, headed by the *muḷuḍa*, by the *mahārāja* Siri-Vijayadêvavamma (*Śrī-Vijayadêvavarman*), the Sâlaṅkâyana (*Śālaṅkāyana*), the worshipper of the holy (*bhagavat*) Chittarathasâmi (*Chittarathasvāmin*), the fervent Mâhesara (*Māhêśvara*), concerning a grant of land to Gaṇasamma (*Gaṇaśarman*) of the Ba[bhura] *gôtra* (*gotta*).

1195. S. 2.—Maḷavaḷḷi pillar inscription of *rājan* Hāritiputta Viṇhukaḍḍa-Chuṭukulānanda-Sātakaṇṇi.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f.=*Journ. Roy. As. Soc.* 1895, p. 903 f.=*Vienna Orient. Journ.* Vol. IX. p. 331=1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 304; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV, No. 26.

—[*savva*]*chchharaṁ bitīyaṁ gihmapakkaṁ paḍamaṁ divasaṁ paḍamaṁ* . . .

Prakrit. Records, after an invocation of the god Maḷapaḷi, the order of the *rājan* of Vaijayanti, Sātakaṇṇi, of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, born in the Viṇhukaḍḍa-Chuṭu family, to the official (*rajjuka*) Mahāvalabha (*Mahāvallabha*) concerning the gift of some land (?) in the village district (*gāmāhāra*) Sahalāṭavi to Koṇḍamāṇa of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Hāriti, as a Brahman's gift for the enjoyment of the god Maḷapaḷi.

1196. S. 1.—Maḷavaḷḷi pillar inscription of Sivakhadavamman Hāritiputta, *rājan* of the Kadambas.—1895 noticed by Bühler, *Academy*, Vol. XLVIII. p. 229 f. =*Journ. Roy. As. Soc.* 1895, p. 903 f.=*Vienna Orient. Journ.* Vol. IX. p. 331=1896 *Ind. Ant.* Vol. XXV. p. 28; 1902 Rice, *Ep. Carn.* Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.* p. LIV f., No. 28.

—*savvachchharaṁ paḍamaṁ saradapakkhaṁ bitīyaṁ divasaṁ paḍamaṁ nakkhattaṁ Rōhiṇiyaṁ.*

Prakrit. Records, after an invocation of the god Maḷapaḷi, the renewal of the gift of the villages of Sōmapaṭṭi, Koṅginagara, Mariyasā, Karipendūlā, Paramuchchuṇḍi, Kundamuchchuṇḍi, Kappennalā, Kundatapuka, Veḷaki, Vegūra, Koṇatapuka, Ekkaṭṭhāhāra, Sahalā to Siri-Nāgadatta (*Śrī-Nāgadatta*), the ornament of the Koṇḍamāṇa family, of the Koṇḍinya (*Kauṇḍinya*) *gōtra* (*gotta*), the son of a Kōsikī (*Kauśikī*), by the *rājan* of the Kadambas, Sivakhadavamman (*Śivaskandavarman*), the rightful supreme king of great kings of Vaijayanti (*Vaijayantī-dhammamahārājādhirāja*), of the Mānavya *gōtra* (*gotta*), the son of a Hāriti, the lord (*pati*) of Vaijayanti.

1197. Ajaṇṭā cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 67 f., No. 1; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Gift of a cave-door (*gharamukha*) by Kaṭahādi, son of a Vāsiṭhi (*Vāsishṭhī*).

1198. Ajaṇṭā cave inscription.—1865 Bhau Daji, *Journ. Bo. Br. Roy. As. Soc.* Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 597.

Prakrit. Fragment. Gift of a shrine (*ṭhānaka*) with cells (*uvavaraka*) and an *upā*[*saya*] by the merchant (*vaṇija*) Ghanāmadaḍa.

1199. Ajaṇṭā painted Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, *Inscr. Cave-Temp. W. Ind.* p. 84, No. 14, and Plate; 1883 Bühler-Burgess, *Arch. Surv. W. Ind.* Vol. IV. p. 137, No. 6, and Plate LIX.

Prakrit. Fragment. Of Bhagava (*Bhagavat*), the first god of the ascetics (*yati*), the master of the ascetics (*yati*). Uncertain.

1200. S. 8.—Hīrahaḍagalli copperplate inscription of the Pallava *dhammamahārājādhirāja* Sivakhaṁdavama.—1888 Bühler, *Ep. Ind.* Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, *Ep. Ind.* Vol. I. p. 9 f.; 1892 correction by Bühler, *Ep. Ind.* Vol. I. p. 479; 1894 corrections by Leumann, *Ep. Ind.* Vol. II. p. 483 ff.; 1894 corrections by Bühler, *Ep. Ind.* Vol. II. p. 485 f.; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 210 ff.; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88.

—*saṁva 8 vāsa 6 diva 5.*

Prakrit. Announcement of the righteous supreme king of great kings (*dhammamahārājādhirāja*) Sivakhaṁdavama (*Śivaskandavarman*) of the Pallavas, a Bhāraddāya (*Bhāradvāja*), from Kāṁchipura (*Kāñchīpura*), to the royal princes (*rājakumāra*), generals (*sēnāpati*), rulers of districts (*raṭṭhika*), chiefs of *maḍaṁbas* (*māḍabika*), local prefects (*dēsādhikata*) and others, to the freeholders of various villages (*gāmāgāmabhōjaka*), herdsmen (*vallava*), cowherds (*gōvallava*), ministers (*amachcha*), guards (*ārakhādhikata*), captains (*gumika*), *tūthikas*, *nēyikas*, and all others employed in the service, to spies (*saṁcharaṁtaka*) and soldiers (*bhaḍamanusa*), that he has given a garden (*vāḍaka*) in the village (*gāma*), the settlement (*kōḍuṁka*) of Chillareka (*or* Chillereka *or* Chilereka) in the Sātāhani district (*raṭṭha*), formerly given by the lord (*sāmi*), the father of the *mahārāja*, and some fields in Āpiṭṭī to certain Brahmans (*bamhaṇa*), inhabitants of Āpiṭṭī and freeholders (*bhōjaka*) of the settlement of Chillareka, *viz.* to Gōlasamaja (*Gōlaśarmārya*), to Agisamaja (*Agniśarmārya*) of the Āttēya (*Ātrēya*) *gōtra* (*gota*), to Māḍhara, to his son-in-law Agilla (*Agnila*), to Kālasama (*Kālaśarman*) of the Hārita *gōtra*, to Kumārasama (*Kumāraśarman*) of the Bhāradāya (*Bhāradvāja*) *gōtra*, to the four brothers Kumāranaṁdi (*Kumāranandin*), Kumārasama (*Kumāraśarman*), Koṭṭasama (*Kōṭṭaśarman*), Satti (*Śakti*) of the Kōsika (*Kauśika*) *gōtra*, to Bhaṭi (*Bhaṭṭi*) of the Kassava (*Kāśyapa*) *gōtra*, to Khaṁdakoṁdi (*Skandakōṭi* ?), the Bhāradāya (*Bhāradvāja*), to Khaṁdaḍha (*Skandarddha*), to Bappa, to Dattaja (*Dattārya*), to Naṁdija (*Nandyārya*), to Rudasama (*Rudraśarman*) of the Vatsa (*Vātsya*) *gōtra*, to Dāmaja (*Dāmārya*), to Sālasamaja (*Śyālaśarmārya*), to Parimita (? *Harimitra* ?), to Nāganaṁdi (*Nāganandin*), to Gōli, to Khaṁdasama (*Skandaśarman*), to Sāmija (*Svāmyārya*). The plates were prepared by the privy councillor (*rahasādhikata*) Bhaṭṭisama (*Bhaṭṭiśarman*), the Kōlivāla freeholder (*bhōjaka*).

1201. Deotek stone inscription.—1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

— . . . *he pa 1 di 10.*

Prakrit. Fragment. Mentions some lord (*sāmi*) and Chikambari.

1202. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 3; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 259, No. 3; 1887

Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*raño Māḍhariputasa Ikhākunaṁ Sirivira-Purisadatasa saṁvachhara 20 vāsāpakhaṁ 8 divasaṁ 10.*

Prakrit. Gift of five entrance pillars (*āyakakhaṁbha*) at the eastern door (*dāra*) of the Great Chaitya (*mahāchētiya*) of the holy (*bhagavat*) Budha (*Buddha*) in the village (*gāma*) of Velagiri, by the artisan (*āvēsani*) Sidhatha (*Siddhārtha*), residing in the village (*gāma*) of Mahākāṁḍurūra, the son of the artisan (*āvē[sa*]ni*) Nākachaṁda (*Nāgachandra*) residing in Naḍatūra (*or* Toḍatūra ?) in the district (*raṭha*) of Kaṁmāka, together with his mother Nāgilanī (*Nāgilā*), his wife Samudanī (*Samudrā*), his son Mūlasiri (*Mūlaśrī*), his daughter Nākabudhanikā (*Nāgabuddhā*), his brother Budhinaka (*Buddhi*) and the wife of the same Kanikā (*Krishṇā*) and their sons Nāgasiri (*Nāgaśrī*) and Chaṁdasiri (*Chandraśrī*) and their daughter Sidhathanikā (*Siddhārthā*).

1203. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of *rājan* Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 2; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

—*raño Māḍhariputasa Ikhā[kuṇaṁ Siri]vira-Purisadatasa saṁvachhara 20 vāsāpakhaṁ 8 divasaṁ 10.*

Prakrit. With the exception of some details, identical with No. 1202. Note the spellings *avēsani*, *ayakakhaṁbha*, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēṭa Buddhist pillar inscription of the time of [*rājan*] [Māḍhari]puta Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indraji, *Notes Amar. Stūpa*, p. 55 f., No. 1; 1882 Bühler, *Ind. Ant.* Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 110 f., No. 2, and Plate LXII; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

— . . . . *putasa Ikhākuṇaṁ Sirivīra-Purisadatasa sa[ṁvachhara 20]* . . . . *divasaṁ 10.*

Prakrit. Fragment. With the exception of some details, identical with No. 1202. Note the spellings Mulasiri, Kaṁnikā, Nagasiri, *āvēsaṇi* by the side of *āvēsani*, and the specification of Naḍatūra as a village (*gāma*).

1205. S. 10.—Mayidavōlu (now Madras Museum) copperplate inscription of the Pallava *yuvamahārāja* Sivakhaṁdavamma.—1900 Hultzsch, *Ep. Ind.* Vol. VI. p. 84 ff., and Plates.

—*sa[ṁ]vachhara[ṁ] dasamaṁ 10 gimhā pakhō chhaṭhō 6 divasaṁ paṁchamī 5.*

Prakrit. Order of the *yuvamahārāja* Sivakhaṁdavamma (*Śivaskandavarman*) of the Palavas (*Pallavas*), who belonged to the Bhāradāya (*Bhāradvāja*) *gōtra* (*gotta*), from Kāṁchipura to the official (*vāpata*) at Dhaṁñakaḍa (*Dhānyakaṭa*), with regard to the gift of the Aṁdhāpatiya village (*gāma* in *Andhrāpatha*) Viripara to the Brahmans (*bamhana*) Puvakoṭuja of the Agivesa (*Āgnivēśya*) *gōtra* (*gotta*) and Gōnaṁdija (*Gōnandyārya*) of the Agivesa (*Āgnivēśya*) *gōtra* (*gotta*).

1206. Amarāvatī (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 184; 239, No. 1, and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 202; 261, No. 1, and Plates as before.

Prakrit. Fragment. [Gift] of the female lay-worshipper (*uvāsikā*) Saṁgharakhitā (*Saṁgharakshitā*), the daughter of the householder (*gahapati*) Mariti, together with her brothers and sisters, and of her three sons Chada (*Chandra*), Ajuna (*Arjuna*), Chadamugha (*Chandramukha*), of Bhūtāyana (?).

1207. Amarāvatī Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 225; 261, No. 2, and Plates as before.

Prakrit. Gift of tablets of homage (? *yaghāpaṭa* ?) to the Great Chaitya (*mahāchētiya*) of Bhagavat, by Bōdhi and Nāgamuli (*Nāgamūlī*) . . . . of the Pusiliyas (*Pushyalīyas*), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.

1208. Amarāvatī Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 261, No. 3, and Plates as before.

Prakrit. Fragment. Records the gift of a pillar (*thābha*) by . . . Hālikā (?) and others.

1209. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 186; 261, No. 4, and Plates as before.

Prakrit. Gift of two foot-prints (*patuka*) by Sivaka (*Śivaka*), the Seṭhivādicha (inhabitant of *Śrēshṭivāda*), the son of the householder (*gahapati*) Pusila (*Pushyala*), the Turulūraka (inhabitant of *Turulūra*), and by his wife Munurī, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahadēva (*Mahādēva*), his daughter Budhā (*Buddhā*), his daughter Chadapusā (*Chandrapushyā*), and his daughter Chamā (*Kshamā*).

1210. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 44; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 18, note 2.

Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*) by the perfumer (*gadhika*) Haṁgha (*Saṁgha*) together with his sons and daughters.

1211. Amarāvatī Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 231; 261, No. 6, and Plates as before.

Prakrit. Fragment. Mentions the son of . . . . . ti, the householder (? [*gahapa*]*ti*) Dhana . . . . . .

1212. Amarâvatî Buddhist pillar inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 261, No. 7, and Plates as before.
Prakrit. Mostly illegible. Said to mention the great Chaitya (*mahâchêtiya*).

1213. Amarâvatî Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 218; 261, No. 8, and Plates as before.
Prakrit. The slab (*paṭa*) of Mulasiri (*Mûlaśrî*), the son of the merchant (*vâniya*) Bôdhisaṁma (*Bôdhiśarman*), who lives at Kevurura, together with mother . . . and (?) of Dhaṁmasiri (*Dharmaśrî*), Bapisiri (?), Saghâ (*Saṁghâ*).

1214. Amarâvatî Buddhist sculpture inscription.—1837 mentioned by Cunningham-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 218, and Plate X; 1854 Cunningham, *Bhilsa Topes*, Plate IX; 1868 Cunningham, *Tree and Serpent Worship*[1], p. 239, No. 9, and Plate XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 261, No. 9, and Plates as before.
Prakrit. Gift of a pillar for lamps (*divatha[bha]*) at the southern entrance (*âyaka*) to the Great Chaitya (*mahâchêdiya*) by the merchant (*? vâniya ?*) Budhi (*Buddhi*), son of the merchant (*vâniya*) Kaṇha (*Kṛishṇa*), ... together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of *mahârâja* Yañasiri Sâdakaṇi.

1215. Amarâvatî (now British Museum) Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 262, No. 10, and Plates as before.
Prakrit. Fragment. Gift of a slab (*paṭa*) by some person together with his daughters, his sons and grandsons.

1216. Amarâvatî (now British Museum) Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 240, No. 11, and Plates LXXXII, 6 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 262, No. 11, and Plates as before.
Prakrit. Fragment. Gift of a Chaitya (*chêtiya*), a rail (*vêtikâ*) and a slab (*paṭa*) by the householder (*gahapati*) Hagha (*Saṁgha*), the son of . . . . ti, and his wife Venhû (*Vishṇû*).

1217. Amarâvatî Buddhist rail inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 262, No. 12, and Plates as before.
Prakrit. Gift of a slab with foot-prints (*padukapaṭa*) by Rakhadi Chadati (?).

1218. Amarâvatî (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 196; 62, No. 13, and Plates as before; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. 38, with facsimile, and Plate LXI, No. 56; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.
Prakrit. Gift of Saghâ (*Saṁghâ*), Saghadâsî (*Saṁghadâsî*), and Kumalâ, the wives of Lôṇavalavaka, Sagharakhita (*Saṁgharakshita*), and Mariti.

1219. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*,[2] p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 43.

Prakrit. Fragment. Gift of two foot-prints (*pātuka*) by the mother of Ānadā (*Ānandā*).

1220. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 167 f.; 240, No. 15, and Plates LIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 185 f.; 262, No. 15, and Plates as before.

Prakrit. Fragment. Gift of P. . . . ., the son of the householder (*gahapati*) Kanhati, the [Chada]kicha (? inhabitant of *Chandaka*), together with his wife, his sons and daughters.

1221. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 212; 240, No. 16, and Plates XCII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 232; 262, No. 16, and Plates as before.

Prakrit. Gift of a coping-stone (*unisa*) by Ajuṇa (*Arjuna*), the grandson of the householder (*gahapati*) Mariti, the Akhasavādicha (inhabitant of *Akhasavāda*).

1222. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 172; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 190; 262, No. 17, and Plates as before.

Prakrit. Gift of the grandson of the householder (*gahapati*) Pāpin, the Valikachaka (inhabitant of *Valikacha*), and his wife Kaṇhā (*Kṛishṇā*).

1223. Amarāvatī Buddhist sculpture inscription.—1868 Cunningham, *Tree and Serpent Worship*[1], p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1873 Cunningham, *Tree and Serpent Worship*[2], p. 262, No. 18, and Plates as before; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 561, No. 46.

Prakrit. Gift of a lion-seat (*sihaṭhāna*) by the two, the elder (*thēra*), the Chaitya worshipper (*Chētiyavaṁdaka*) *bhayaṁta* (*bhadanta*) Budhi (*Buddhi*) and his sister, the nun (*bhikhunī*) Budhā (*Buddhā*).

1224. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 236; 262, No. 19, and Plates as before.

Prakrit. Made by . . . . the son of Dhamadēva (*Dharmadēva*), the Virapuraka (inhabitant of *Vīrapura*); the gift of . . . . . female pupil (*atēvāsinī*) of Budharakhita (*Buddharakshita*).

1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, *Tree and Serpent Worship*[1], p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, *Tree and Serpent Worship*[2], p. 224; 262, No. 20, and Plates as before.

Prakrit. Fragment. Gift of two Chaitya slabs (*chētiyapaṭa*), three footprints (*pāṭuka*), a coping-stone (*uṁnisa*), a slab with a flower vase (? *pupha-ganiyapaṭa* ?) and other objects to the Great Chaitya (*mahāchētiya*) at Dhaṁñakaṭa (*Dhānyakaṭa*), and erection of some object at (?) the Great Chaitya (*mahachētiya*) at Rājagiri at the northern door (*dara*) by some person together with his relatives.

1226. Amarāvati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*[1], Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, *Tree and Serpent Worship*[2], Plates as before.

Prakrit. Fragment. Gift of a slab (*paṭa*) by some person.

1227. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*[1], Plate XCIV, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*[2], Plate as before.

Prakrit. Not read except the beginning which contains an invocation of Bhagavat.

1228. Amarāvati Buddhist sculpture inscription.—1868 Fergusson, *Tree and Serpent Worship*[1], Plate XCVI, 4 (Plate only); 1873 Fergusson, *Tree and Serpent Worship*[2], Plate as before.

Prakrit. Not read.

1229. Amarāvati Buddhist pillar inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a Chaitya pillar (*chētiyakhabha*), with a relic, at the southern entrance (*āyāka*) by the merchant (*vāniya*) Kuṭa together with his relatives.

1230. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 52 f., No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p 105, and Plate LX, No. 49.

Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? *padhānamaḍava*) to the Order (*sagha*) by the perfumer (*gadhika*), the merchant (*vāniya*) Siridata (*Śrīdatta*), son of the merchant (*vāniya*) Dhaṁmila (*Dharmila*), . . of the pupil (? *sisiha*) of the teacher (*acha*[*riya*]) Sāripu[tā] (*Sāriputra*), the Mahavanasaliya (who lives in *Mahāvanaśālā* ?).

1231. Amarāvati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 3; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600 f.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) by some woman together with her relatives.

1232. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 10, No. 22; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 34.

Prakrit. Fragment. [Gift] of . . . . of the son of Mugudasama (*Mukundaśarman*) . . . . with relatives.

1233. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 11 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 4 and LVII, No. 23.

Prakrit. Fragment. Mentions the *bhāyaṁta* (*bhadanta*) Bu . . . . pupil (*sisa*) of *bhāyaṁta* (*bhadanta*) Nādbasiri (*Nāthaśrī*), the Maheṁkhānājaka (inhabitant of *Maheṁkhānāja*), disciple ([*aṁtē*]*vasika*) of . . .

1234. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat Buda (*Buddha*), the sister of the monk (*pavaïta*) Sidaṁta (*Siddhārtha*), who lived at Maṁdara.

1235. Amarāvati Buddhist stone-slab inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 13, No. 16B; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 40.

Prakrit. Fragment. Gift of an upright slab (*udhapa*[*ṭa*]) by . . . . Bhagommū (?), the wife of Sidhatha (*Siddhārtha*), ... and Bōdhi.

1236. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 34 bis; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).

Prakrit. Fragment. No sense has been made out.

1237. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 16, No. 36; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 36; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVI, No. 14.

Prakrit. Gift of the two female pupils (*ativāsinī*) of [A]ya-Kamāya (*Ārya-Kamāya*).

1238. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 25B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 46.

Prakrit. Fragment. No name has been preserved.

1239. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 17, No. 26B; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 26B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 9; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 4 and LVIII, No. 28; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (*upāsaka*), the Nārasala (inhabitant of *Narasala* ?), the merchant (*vāniya*) Nāgatisa (*Nāgatishya*), together with her sons, the treasurer (*hēraṇika*) Budhi (*Buddhi*), Mūla, ...

1240. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.

Prakrit. Fragment. Records, after an invocation of Bhagavat, the erection of a slab (*? peṁḍaka*) by Haṁgi (*Saṁghī*), the daughter of *bhāyaṁtī* (*bhadantī*) Bōdhi, ... of the nun (*pavajitikā*) Vasā (*Vaśyā*) resident in Kevurura.

1241. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 19, No. 60; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 53, No. 60; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 13.

Prakrit. Fragment. Gift of a rail bar ([*su*]*ji*) by Budhara[khita] (*Buddharakshita*).

1242. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 19, No. 66; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Fragment. Gift of the female ascetic ([*sama*]*nikā*) [Si]dhaṁthī (*Siddhārthī*).

1243. Amarâvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stûpa*, p. 20, No. 80, and Plate III, No. 8; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554 f., No. 21; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 41.

Prakrit. Gift of an upright slab (*udhampaṭa*) at the foot of the Great Chaitya (*mahâchêtiya*) by Damilakanha (*Draviḍakṛishṇa*) and his brother Chulakanha (*Kshudrakṛishṇa*) and his sister Nâkhâ.

1244. Amarâvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stûpa*, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Erection of a pillar for lamps (*divakhambha*) at the foot of the Great Chaitya (*mahachêtiya*) of Bhagavat by Khadâ (*Skandâ*), wife of the householder (*gahapati*) Sidhatha (*Siddhârtha*) of the Jaḍikiyas, together with her relatives.

1245. Amarâvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stûpa*, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (upper inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (upper inscription).

Sanskrit. By the glorious Viprajâtapriya (?).

1246. Amarâvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stûpa*, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of Aya-Dhamâ (*Ârya-Dharmâ*), female pupil (*atêvâsinî*) of Aya-Rêti (*Ârya-Rêtî*).

1247. Amarâvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stûpa*, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 50; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102 f., and Plate LVII, No. 27.

Prakrit. Gift of a rail bar (*suyî*) by the treasurer (*hêranika*) Sidhatha (*Siddhârtha*), the son of the householder (*gahapati*) Budhila (*Buddhila*), together with his relatives.

1248. Amarâvati Buddhist stone inscription of the time of *râjan* Vâsiṭhiputa *sâmi*-Siri-Pulumâvi.—1882 Bhagvanlal Indraji-Burgess, *Notes Amar. Stûpa*, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 212.

— *raño V[âsi]ṭh[i]puta[sa] s[â]m[i]-Siri-Pulumâvisa savachhara* . . . .

Prakrit. Fragment. Gift of a wheel of the Law (*dhamachaka*) at the western gate (*dāra*) to the Great Chaitya (*mahāchētiya*) of [Bhagava]t by the householder (*gahapati*) Kahūtara and Isila (*Ṛishila*), the son of the householder (*gahapati*) Puri, of the Piṁḍasutariyas, together with [Isila's] wife Nākānikā (*Nāgā*) and other relatives, as the special property of the school (*nikāya*) of the Chētikiyas (*Chaityakīyas*).

1249. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 28, No. 129; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 52; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 20; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. Gift of an [*a*]*badamala* (?) by some man together with his relatives.

1250. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Fragment. Gift of the nun (*bhikhunī*) Budharakhitā (*Buddharakshitā*) . . . female pupil (*atēvāsi*[*nī*]) of the elder (*thēra*) *bhayata* (*bhadanta*) Budharakhita (*Buddharakshita*), the overseer of works (*navakamaka*) of the Chētikas (*Chaityakas*) who lived at Rājagiri, together with her daughter, and of Dhamadinā (*Dharmadattā*) and of Sagharakhita (*Saṁgharakshita*).

1251. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 62, and Plates XXVII, 2 and LVI, No. 15.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) at the northern entrance (*āyāka*) to the Great Chaitya (*mahāchētiya*) by some female person together with her family.

1252. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 32, No. 151; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsikā*) Kamā (*Kāmyā*), daughter of the housewife Kaṇhā (*Kṛishṇā*), daughter of the householder (*gahapati*) Ida (*Indra*), together with her relatives, and of the nun (*bhikhunī*) Nāgamitā (*Nāgamitrā*).

1253. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 33, No. 58 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 552, No. 12.

Prakrit. Gift of a slab with a wheel (*chakapaṭa*) by Koja (*Kubja*).

1254. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 35, No. 174; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL.

p. 344, No. 25; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.

Prakrit. Gift of two rail bars (*suchi*) with circular panels (*parichaka*) by Makabudhi (*Mṛigabuddhi*), son of the householder (*gahapati*) Budhi (*Buddhi*), together with his relatives.

1255. Amarāvatī Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 35 f., No. 175, and Plate IV, No. 16; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 26; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104 f., and Plate LX, No. 44.

Prakrit. Fragment. Erection of a gate (*dāra*) at the southern side by the householder (*gaha[pati]*) . . . . , son of the householder (*gahapati*) Sulasa, [together with] . . . . . Nāgatā (*Nāgattā*) and his son Sulasa, with his daughter . . . .

1256. Amarāvati Buddhist stone inscription.—1882 note by Burgess, *Notes Amar. Stūpa*, p. 36, No. 179; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 39; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 58, and Plate XXIV, 1.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) by Ajaka together with his father.

1257. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 37, No. 182; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 48, and Plate XVIII, 3.

Prakrit. Fragment. Gift of some nun (*[bhikh]unī*).

1258. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 185; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 185; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 27; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 9.

Prakrit. Fragment. Gift of some female ascetic (*samanikī*) together with her sister.

1259. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 188; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 57, and Plate XXII, 2.

Said to be illegible.

1260. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 38, No. 189; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 189; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 556, No. 28; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 42.

Prakrit. Gift of a pillar (*khaṁbha*) by the grandsons of Kaṁmā (*Kāmyā*), daughter of Bhagī, wife of the householder (*gahapati*) Rāhula in Hiralūra.

1261. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 39, No. 196; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 29; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 29.

Prakrit. Gift of a rail bar (*suchi*) by the righteous hamlet (*bhadanigama*), the Chhadakicha (of *Chhadaka*), headed by the bankers (*sețhin*).

1262. Amarâvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stûpa*, p. 40, No. 205; 1882 Hultzsch, *Notes Amar. Stûpa*, p. 54, No. 205; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 30; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Gift of upright slabs (*upața*) by the nun (*pavajitikâ*) Sagharakhitâ (*Saṁgharakshitâ*) living in Dêvaparavana (?), and by her daughter, the nun (*pavajitikâ*) Haṁghâ (*Saṁghâ*), and by (the latter's ?) daughter Jiyavâ.

1263. Amarâvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stûpa*, p. 41, No. 65 B, and Plate V, No. 18; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 14; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 14; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101 f., and Plate LVI, No. 12.
Prakrit. Gift of a rail bar (*suchi*) by Papin (*Pâpin*), brother of *bhayaṁta* (*bhadanta*) Budhi (*Buddhi*), the Chaitya worshipper (*Chêtiavadaka*). Compare No. 1223.

1264. Amarâvati Buddhist coping-stone inscription.—1882 Hultzsch, *Notes Amar. Stûpa*, p. 41, No. 66 B, and Plate IV, No. 17; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 553, No. 16; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.
Prakrit. Fragment. Gift of the nun (*bhikhunî*) Rôhâ, daughter of Sujâtâ.

1265. Amarâvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stûpa*, p. 42, No. 68 B; 1882 Hultzsch, *Notes Amar. Stûpa*, p. 54, No. 68 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 17; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.
Prakrit. Fragment. Records some gift.

1266. Amarâvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stûpa*, p. 42, No. 69 B, and Plate V, No. 19; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 18; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 101, and Plate LVI, No. 4; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.
Prakrit. The pillar (*thabha*) of the general (*sênagôpa*) Mudukutala (*Mridukuntala*).

1267. Amarâvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stûpa*, p. 42, No. 71 B, and Plate V, No. 20; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 19; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.
Prakrit. Fragment. [Gift] of the preacher (*dhamakathika*) Budhi (*Buddhi*) dwelling in Oḍiparivenena (?).

1268. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.

Prakrit. Fragment. Gift of the female lay-worshipper (*uvāsikā*) Sivalā (*Śivalā*) with her sons and daughters.

1269. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 43, No. 74 B; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 24 (Plate only).

Prakrit. Fragment. Gift of a rail (*vētikā*) by several persons together with their relatives and friends.

1270. Amarāvati Buddhist pillar inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 25.

Prakrit. Fragment. Mentions a monk (*pavachi*[*ta*]), the pupil (*atavāsika*) of the great Vinaya teacher (*mahāvinayaṁdhara*) Aya-Budhi (*Ārya-Buddhi*) of the . . . . liyas.

1271. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 54, No. 222; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557, No. 32; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 90, and Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 601.

Prakrit. Fragment. Records, after an invocation of Bhagapat (*Bhagavat*), the gift of upright slabs (*udhapaṭa*) by the lay-worshipper (*upāsaka*) Budharakhita (*Buddharakshita*), the son of Goṁdī, the Dhaṁñakaṭaka (inhabitant of *Dhānyakaṭa*), and by his wife Padumā (*Padmā*), his son Haṁgha (*Saṁgha*), Budhi (*Buddhi*), Bōdhi . . . , Budharakhita (*Buddharakshita*).

1272. Amarāvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 45, No. 231; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 231; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 557 f., No. 33; 1886 correction by Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344, No. 33; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 3 and LVIII, No. 35.

Prakrit. Gift of an upright slab (*udhapaṭa*) by the mendicant monk (*peṁḍapātika*) Pasama (*Praśama*), residing in Mahavanasala (*Mahāvanaśālā*), the pupil (*atēvāsika*) of the great elder (*mahathēra*) Paravanuta who dwells in Pusakavana (? *Pushyakavana*), the brother of Saṁyutaka (? *Saṁyuktaka*), and by Haṁgha (*Saṁgha*).

1273. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, *Notes Amar. Stūpa*, p. 46, No. 232, and Plate VI, No. 25; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a slab with a filled vase (*punaghaḍakapaṭa*) by the leather-worker (*chaṁmakāra*) Vidhika, the son of the teacher (*upajhaya*) Nāga, and by his son Nāga, together with their relatives.

1274. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, *Notes Amar. Stūpa*, p. 47, No. 249; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 105, and Plate LX, No. 48.

Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dusaka (? *Dūshaka* ?), the son of the householder (*ga*[*ha*]*pati*) Haṁghi (*Saṁghin*).

1275. Amarāvati Buddhist pillar inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 48, No. 83 B; 1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 86, and Plate XLIV, 3.
Not read.

1276. Amarāvati Buddhist *chhattra* inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55, No. 88 B; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 600.

Prakrit. Gift of a parasol (*chhata*) to the Chaitya (*chēdiya*) of the venerable (*aïra*) Utayipabhāhis by the female lay-worshipper (*uvāsikā*) Chadā (*Chandrā*), the mother of Budhi (*Buddhi*).

1277. Amarāvati Buddhist pillar inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 51.

Prakrit. Gift of pillars (*thabha*) by Himala, the son of the householder (*gahapati*) Vāsumita (*Vasumitra*), together with his relatives.

1278. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 67; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 346, No. 54.

Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (*vāniya*) together with his relatives.

1279. Amarāvati Buddhist sculpture inscription of the time of *rājan* Siri-Sivamaka-Sada.—1882 Burgess, *Notes Amar. Stupa*, p. 51, No. 89, and Plate VI, No. 28; 1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 61, and Plates XXVII, 1 and LVI, No. 2; 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. LII, No. 19.

Prakrit. Fragment. Mentions the superintendent of the water-houses (? *pāniyagharika*) of *rājan* Siri-Sivamaka-Sada.

1280. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, and Plate VI, No. 26; 1882 Hultzsch, *Notes Amar. Stūpa*, p. 55;

1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 37 ; 1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 344 f., No. 37 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 104, and Plate LIX, No. 39.

Prakrit. Gift of a pillar (*thaṁbha*) by Chula-Ayira (*Kshudra-Ārya*), the pupil ([*atē*]*vāsika*) of the great elder (*mahathēra*) Ayira-Bhūtarakhita (*Ārya-Bhūtarakshita*) who lives at [R]āyasēla (*Rājaśaila*), and by the nun (*bhikhunī*) Nadā (*Nandā*), the pupil (*atēvāsinī*) of the Arhat (*arahata*) Ayira-Budharakhita (*Ārya-Buddharakshita*).

1281. Amarāvatī (now Bejvāḍā) Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 51, No. 4 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 72, and Plates I and LVII, No. 17.

Prakrit. Fragment. Gift of a coping-stone (*unisa*) to the Great Chaitya (*mahāchētiya*) of Bhagavat by the wife of the merchant (*vāniya*) Samuda (*Samudra*), the son of the householder (*gahapati*) Haṁgha (*Saṁgha*), who lived at Adhiṭhāna (*Adhishṭhāna*, or 'in the capital'?) . . . . in the Toṁpuki (?) district (*raṭha*), and (?) by (?) the householder (*gaha*[*pati*] ?) Koḍachadi . . . . . .

1282. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 38.

Prakrit. Fragment. Gift of four pillars (*khabha*) *saphaṭha* (?) and with slabs (*sapaṭa*), by Mahanāga (*Mahānāga*).

1283. Amarāvatī Buddhist sculpture inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 559, No. 40 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.

Prakrit. Fragment. Erection of a coping-stone (*uṁnisa*) by . . . . . Hayaḍā, Kaṁdaḍā, Saṁghaḍā.

1284. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 41 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85.

Prakrit. Erected by the reverend (? *bhavāta*) Dhaṁmasiriā (*Dharmaśrīkā*) and (?) Pasamā (*Praśamā*), with (?) Hagisiri (*Agniśrī* ?), Chapā (*Champā*) and the lay-worshipper (*uvasaka*) Ravisiri (*Raviśrī*).

1285. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560, No. 42 ; 1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.

Prakrit. Records, after an invocation of Bhagavat, the erection of a coping-stone (*unisa*) by the merchant's wife (*vaṇiyinī*) Sidhi (*Siddhi*), daughter of Chada (*Chandra*), who lived at Vijayapura.

1286. Amarāvatī (now Madras Museum) Buddhist stone inscription.—1883 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XXXVII. p. 560 f., No. 45 ; 1887 Bühler, *Arch. Surv. South. Ind.* Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8 ; 1896 correction by Franke, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. L. p. 599.

Prakrit. Gift of footprints (*pāduka*) by Malā (*Mālā*), pupil (*atēvāsinī*) of the female teacher (*uvajhāyinī*) Samudiyā (*Samudrikā*), pupil (*atēvāsinī*) of the Vinaya teacher (*vinayaṁdhara*) Aya-Punavasu (*Ārya-Punarvasu*).

1287. Amarâvati Buddhist stone inscription.—1886 Hultzsch, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. XL. p. 345, No. 51 ; 1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LXI, No. 55 (Plate only).

Prakrit. Fragment. Gift of slabs with a *svastika* (*sothikapaṭa*) and of an *abātamālā* by Kaṇhā (*Kṛishṇā*), wife of . . . . ka together with her father . . . . and her relatives and friends.

1288. Amarâvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 63, and Plate XXVIII, 3.
Not read.

1289. Amarâvati Buddhist coping-stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 67, and Plate XXXI, 3.

Prakrit. Fragment. Mentions the elder (*thēra*) Mahādhaṁmaka (*Mahādharmaka*).

1290. Amarâvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIV, 2 (Plate only).
Not read.

1291. Amarâvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XXXIX, 4 (Plate only).

Prakrit. Fragment. Gift of a slab (*paṭa*) by . . . and the scribe (*lēghaka*) Kaṇha (*Kṛishṇa*).

1292. Amarâvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 85, and Plates XLIII, 3 and LVIII, No. 29.

Prakrit. Fragment. Mentions the merchant's wife (*vāṇiyinī*) Nākachaṁpakā (*Nāgachampakā*), Chadasiri (*Chandraśrī*) and Budhila (*Buddhila*).

1293. Amarâvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate XLIII, 10 (Plate only).
Not read.

1294. Amarâvati Buddhist sculpture inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 92, and Plate XLVIII, 1.
Not read.

1295. Amarâvati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, *Arch. Surv. South. Ind.* Vol. I. p. 93, and Plate XLVIII, 4.

Prakrit. Gift of a slab (*paṭa*) at the northern entrance (*āyāka*) by the young monk (*daharabhikhu*) Vidhika, pupil (*atavāsika*) of *bhayata* (*bhadanta*) Nāga, who resides at Kudūra, and by his female pupil (*atēvāsinī*) Budharakhitā (*Buddharakshitā*) and by her granddaughter Chūlabudharakhitā (*Kshudrabuddharakshitā*).

1296. Amarâvati Buddhist sculpture inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate L, 2 (Plate only).
Not read.

1297. Amarâvati Buddhist image inscription.—1887 noticed by Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43.

Prakrit. Mentions some treasurer (*hēranika*).

1298. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVI, No. 7 (Plate only).

Prakrit. Gift of a pillar (*thabha*) by Nadā (*Nandā*), daughter (?) of the artisan ([*ā*]*vēsani*) Nadabhuti (*Nandabhūti*).

1299. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. Plate LVII, No. 21 (Plate only).

Prakrit. Not read.

1300. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 102, and Plate LVII, No. 26.

Prakrit. Fragment. Records the gift of some man, together with his daughter.

1301. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 33.

Prakrit. Fragment. Records the gift of some man, together with his relatives.

1302. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 103, and Plate LVIII, No. 37.

Prakrit. Fragment. Gift of a pillar (*thaṁbha*) by some householder (*gaha*-[*pati*]), together with his wife.

1303. Amarâvati Buddhist stone inscription.—1887 Burgess, *Arch. Surv. South. Ind.* Vol. I. p. 106, and Plate LXI, No. 54.

Prakrit. Fragment. [Gift] of the lay-worshipper (*upāsaka*) Utara (*Uttara*), the Kaṭakasōlaka (inhabitant of *Kaṭakasōla*), together with his relatives.

1304. Amarâvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 19, No. 28 B.

Fragment. Not read.

1305. Amarâvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 77.

Fragment. Not read.

1306. Amarâvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 20, No. 30 B.

Not read.

1307. Amarâvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 21, No. 83.

Fragment. Not read.

1308. Amarâvati Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 21, No. 36 B.

Prakrit. Fragment. No sense has been made out.

1309. Amarāvatī Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 24, No. 49 B.

Fragment. Not read.

1310. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 25, No. 112.

Prakrit. Fragment. No sense has been made out.

1311. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 26, No. 55 B.

Fragment. Not read.

1312. Amarāvatī Buddhist rail inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 29, No. 141.

Not read.

1313. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 33, No. 163.

Not read.

1314. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 34, No. 164.

Not read.

1315. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 37, No. 183.

Prakrit. Fragment. Records some gift and mentions the nun (*samanikā*) Saghamitā (*Saṁghamitrā*).

1316. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 38, No. 192.

Prakrit. Fragment. No name has been preserved.

1317. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 39, No. 194.

Prakrit. Fragment. Records some gift.

1318. Amarāvatī Buddhist image inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 62 B.

Not read.

1319. Amarāvatī Buddhist coping-stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 39, No. 63 B.

Fragment. Not read.

1320. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 40, No. 64 B.

Not read.

1321. Amarāvati Buddhist coping-stone inscription.—1882 Burgess, *Notes Amar. Stūpa*, p. 44, No. 218.

Prakrit. Fragment. Gift of some object by some man together with his son.

1322. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 44, No. 221.

Not read.

1323. Amarāvati Buddhist stone inscription —1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 49, No. 61.

Fragment. Not read.

1324. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 18.

Not read.

1325. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 32.

Fragment. Not read.

1326. Amarāvati Buddhist stone inscription.—1882 noticed by Burgess, *Notes Amar. Stūpa*, p. 50, No. 76.

Fragment. Not read.

1327. Gunapadeya (now British Museum) copperplate inscription of Chārudēvi, of the time of the Pallava *mahārāja* Vijayakhandavamma.—1876 noticed by Fleet, *Ind. Ant.* Vol. V. p. 175 f.; 1880 Fleet, *Ind. Ant.* Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, *Ep. Ind.* Vol. I. p. 2, note 2; 1900 correction by Hultzsch, *Ep. Ind.* Vol. VI. p. 88, note 10; 1902 correction by Senart, *Ep. Ind.* Vol. VII. p. 67; 69; 1905 Hultzsch, *Ep. Ind.* Vol. VIII. p. 143 f., and Plate.

Siri-Vijayakhandava[m]ma-mahārājassa saṁvvachchharā . . . .

Prakrit and Sanskrit. Order of Chārudēvi, the queen (*dēvī*) of the *yuvamahārāja*, the Bhāraddāya (*Bhāradvāja*), Siri-Vijayabuddhavamma (*Śrī-Vijayabuddhavarman*) of the Pallavas, and mother of Buddhi[yaṁ]kura (*Buddhyaṅkura*), to the official (? *vīya[pata]*) at Ka[ḍaka] (? *Kaṭaka*), concerning the gift of a field (*chhetta*) below Rājatalāka (*or* the King's tank?) to be ploughed by Ātuka to the holy (*bhagavat*) Nārāyaṇa of the Kūḷi-Mahātaraka temple (*dēvakula*) at Dālūra. The village authorities (*gāmeyika āyutta*) were to exempt the field with all immunities. The *āṇatti* was Rōhaṇiasvā (*Rōhiṇyaśvā*).

1328. S. 10.—Koṇḍamudi (now Madras Museum) copperplate and seal inscription of *rājan* or *mahārāja* Jayavarman of the *gōtra* of the Bṛihatphalāyanas.—1901 Hultzsch, *Ep. Ind.* Vol. VI. p. 315 ff., and Plates.

—saṁva 10 hē pa 1 diva 1.

Prakrit and Sanskrit. Order of *rājan* Siri-Jayavaṁma (*Śrī-Jayavarman*) of the *gōtra* (*gota*) of the Bṛihatphalāyanas, from the victorious camp, the town (*nagara*) of Kūdūra, to the official (*vāpata*) at Kūdūra, concerning the gift of the village (*gāma*) of Pāṁṭūra (*or* Pāṭūra) in the district of Kūdūra (*Kūdūrahāra*)

to eight Brahmans (*bamhmana*), *viz.* Savagutaja (*Sarvaguptārya*), a householder (? *jāyāpara*) of the Gōtama (*Gautama*) *gōtra* (*gota*); Savigija, the Tānava (*Tānavya*); Gōginaja (*Gōginārya*); Bhavaṁnaja (*Bhavannārya*) of the Koḍina (*Kauṇḍinya*) *gōtra*; Rudaveṁnhuja (*Rudravishṇvārya*), the Bhāradāya (*Bhāradvāja*); Īsaradataja (*Īśvaradattārya*), the Kaṁnhāyana (*Kārshṇāyaṇa*); Rudaghōsaja (*Rudraghōshārya*), the Ōpamaṁnava (*Aupamanyava*); Khaṁdarudaja (*Skandarudrārya*) of the Kōsika (*Kauśika*) *gōtra*. The plates were prepared by the great general (*mahādaṁḍanāyaka*) Bhāpahānavaṁma (*Bhāpahānavarman*), the best of the Mahātagis (or the *mahātagivara*?). The seal bears the inscription: Of the *mahārāja* Śrī-Jayavarmman of the Bṛihatphalāyana *gōtra*.

1329. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101; 105.

Prakrit. The casket (*majusā*) of Kura, the son of Banava, together with his parents.

1330. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 1=*Journ. Roy. As. Soc.* 1892, p. 608, No. 1; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 1; 155, No. 1A; 1894 Bühler, *Ep. Ind.* Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil. Hist. Kl.* 1895, p. 215; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101 ff.

Prakrit. Gift of a quartz-casket (*majusī*) and a crystal box (*shamuga*) for relics of Budha (*Buddha*) by the father of Kura, the mother of Kura, and Kura.

1331. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, *Journ. Roy. As. Soc.* 1908, p. 101.

Prakrit. Utara (Uttara), the son of Pigaha (*Vigraha*), was the *kāṇiṭha* (?).

1332. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 3=*Journ. Roy. As. Soc.* 1892, p. 608, No. 3; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 3; 1894 Bühler, *Ep. Ind.* Vol. II. p. 327, No. 3, and Plate.

Prakrit. The committee (*goṭhī*); Hirañavaghavā (*Hiraṇyavyāghrapād*), Vugāḷaka (*Udgālaka*), Kāḷaha, Visaka (*Viśvaka*), Thōrasisi (*Sthaulaśīrshi*), Samaṇa (*Śramaṇa*), Ōdala, Apakara, Shamuda (*Samudra*), Anugaha (*Anugraha*), Kura, Satugha (*Śatrughna*), Jetaka (*Jayantaka*), Jeta (*Jayanta*), Āḷinaka, Varuṇa, Pigalaka (*Piṅgalaka*), Kōshaka (*Kauśika*), Suta (*Śruta*), Pāpa, Kabhērakha (? *Kubēraka* ?), Ghāḷeka, Samaṇadāsha (*Śramaṇadāsa*), Bharada (*Bharata*), Ōdāla (*Audāra*), Thōratisa (*Sthaulatishya*), Tisa (*Tishya*), Gilāṇa (*Glāna*), Jaṁbha (?), Putara, Āba (*Āmra*), Gālavata . . . . , Janaka of the Gōsālakas (*Gōśilakas*), Kūra, the son of Upōshatha (*Upōsatha*), Utara (*Uttara*), the son of Kāraha.

1333. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 5; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 5, and Plate.

Prakrit. The ascetic of the committee (*goṭhisamaṇa*) was Kuba (*Kumbha*). The treasurer (*hiraṇakāra*) was Būba, the son of the village-headman (*gāmaṇī*).

1334. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 4: 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 4, and Plate.

Prakrit. Mentions Samaṇadāsha (*Śramaṇadāsa*) and relics of Budha (*Buddha*). The rest is uncertain.

1335. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 6=*Journ. Roy. As. Soc.* 1892, p. 608, No. 6; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 6; 155, No. 6; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, *Nachr. Gött. Ges. Wiss. Phil.-Hist. Kl.* 1895, p. 215.

Prakrit. This committee (*goṭhī*) of the inhabitants of the hamlet (*nigamaputa*) (*i.e.* the committee mentioned in No. 1332) was headed by the king (*rājan*) who was Khubiraka (*Kubēraka*), the son of Shā . . ; their gift was the casket (*majusā*), the crystal-box (*shamuga*) and the stone-box (*shamuga*).

1336. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 7; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328, No. 7, and Plate.

Prakrit. The ascetic (*samaṇa*) Utara (*Uttara*), the son of Ghakhā (*or* Chaghakhā ?) presented the park (*ārāma*).

1337. Bhaṭṭiprōlu Buddhist casket inscription.—1892 noticed by Bühler, *Academy*, Vol. XLI. p. 522, No. 8=*Journ. Roy. As. Soc.* 1892, p. 608, No. 8; 1892 noticed by Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149, No. 8; 1894 Bühler, *Ep. Ind.* Vol. II. p. 328 f., No. 8, and Plate.

Prakrit. The inhabitants of the hamlet (*nēgama*) are: Vachha (*Vatsa*), Chagha, Jeta (*Jayanta*), Jaṁbha, Tisa (*Tishya*), Rēta, Achina (*Achīrṇa* ?), Shabhika (*Sabhika*), Akhagha (*Akshaghna*), Kēla, Kēsa (*Kēśa*), Maha, Seṭa (*Śrēshṭha*), Chhadikōgha, Khabūla, Sōṇuttara (*Śravaṇōttara*), Samaṇa (*Śramaṇa*), Samaṇadāsha (*Śramaṇadāsa*), Sāmaka (*Śyāmaka*), Kāmuka, Chitaka (*Chitraka*).

1338. Bhaṭṭiprōlu Buddhist casket inscription.—1892 Bühler, *Academy*, Vol. XLI. p. 522, No. 9=*Journ. Roy. As. Soc.* 1892, p. 608 f., No. 9; 1892 Bühler, *Vienna Orient. Journ.* Vol. VI. p. 149; 155 f., No. 9; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 9, and Plate.

Prakrit. The casket (*majūsā*) and the box (*shamuga*) of the committee (*goṭhī*) of the Arahadinas (*Arhaddattas*). At that time Kubiraka (*Kubēraka*) was king (*rājan*).

1339. Bhaṭṭiprōlu Buddhist crystal inscription.—1894 mentioned by Rea, *Arch. Surv. Ind.* New Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, *Ep. Ind.* Vol. II. p. 329, No. 10, and Plate.

Prakrit. Gift by the women from Naṁdapura (?) and the novices (*śamaṇudēśa*) from Suvaṇamāha (?), in the Aya-Sakasaṭhi (? *Ārya-Sakasaṭhi* ?) committee (? *gōhi*) of Gilāṇakēra (? *Glānakārya* ?).

1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of *rājan* Gōtamiputa Siriyaña-Sātakaṇi.—1889 Bühler, *Ep. Ind.* Vol. I. p. 95 f.; 1905 correction by Fleet, *Journ. Roy. As. Soc.* 1905, p. 305.

—*rañō Gōtamiputasa araka-Siriyaña-Sātakaṇisa vasasatāya saṁvachhara satavi . . maṁ 20 7 hēmatānaṁ pakhaṁ catuthaṁ 4 di . . . . maṁ 5 ētiya puvāya.*

Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (*araka*), the chamberlain (*mahataraka*) Mahā . . . .

1341. S. 13 (?).—Kodavolu well inscription of the time of Vasiṭhiputa *sāmi*-Siri-Chaḍasāta.—1908 Konow, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LXII. p. 592.

— *rañō Vasiṭhiputa sāmi-Siri-Chaḍasātasa savachharē 10 3* (?) *hē pa 3 diva dasamē* (?).

Prakrit. Establishment of the earth-dwelling (*bhūmivēsa*) of the minister (*amacha*).

1342. Khaṇḍagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 81, with facsimile.

Fragment. Not read.

1343. Khaṇḍagiri cave inscription.—1882 Beglar-Cunningham, *Arch. Surv. Rep.* Vol. XIII. p. 82, with facsimile.

Prakrit. Fragment. No sense has been made out.

1344. Khaṇḍagiri cave inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, with facsimile; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 1, and Plate XVII, 1; 1882 Beglar, *Arch. Surv. Rep.* Vol. XIII. p. 83.

Prakrit. The cave (*lēṇa*) of the servant (*pādamulika*) Kusuma.

1345. Udayagiri cave (Hathigumphā) inscription of the Kāliṁgādhipati Khāravēla.—1825 noticed by Stirling, *As. Res.* Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, *Ind. Studies*, No. III, p. 13 f.=1898 Bühler, *Origin of Indian Brāhma Alphabet*, p. 13 f.; 1910 corrections by Fleet, *Journ. Roy. As. Soc.* 1910, p. 242 ff.; 824 ff.

Prakrit. Fragment. After an invocation of the Arahaṁtas (*Arhats*) and all Sidhas (*Siddhas*), the inscription gives a description of the deeds of the noble (*aira*) *mahārāja* Siri-Khāravēla (*or* Khāravēla-siri), Mahāmēghavāhana, lord (*adhipati*) of Kaliṁga, the propagator of the royal family of the Chetas; called also the king of peace (*khēmarājan*), the king of old people (*vadharājan*), the king of monks (*bhikhurājan*). When he was fifteen years old, he obtained the position of heir-apparent (*yovaraja*) which he held for nine years. When he had completed his twenty-fourth year, he was anointed *mahārāja* in the third generation of the royal family of Kaliṁga. In the first year he repaired some buildings in the city (*nagarī*) of Kaliṁga. In the second year, without taking heed of Sātakaṇi, he sent a large army to the west and took (?) some

town with the help of the Kusambas (? *Kauśāmbas*). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kalimga and received the homage of the provincial (*raṭhika*) and local chiefs (*bhōjaka*). In the fifth year he had an aqueduct (*panāḍī*) that had not been used for 103 years since king (*rājan*) Namda (*or* since the Namda kings ?) conducted into the city. In the eighth year, after having killed . . . . he was harassing the king (*napa*) of Rājagaha (*Rājagṛiha*) so that he fled (?) to Madhurā (*Mathurā*). In the ninth year he made great gifts to Brahmans (*bamaṇa*) and constructed the Mahāvijaya palace. In the record of the tenth year Bhāradhavasa (*Bhāratavarsha*) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuḍa, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (*rājan*) of Utarāpatha (*Uttarāpatha*) and striking terror into the Magadhas, he watered his elephants in the Gaṁgā and made the Māgadha king (*rājan*) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king (*rājan*) Namda (*or* the Namda kings ?). In the thirteenth year he erected pillars (*thabha*), etc. on the Kumārīpavata (*Kumārīparvata*) in the vicinity of the dwelling (*nisidiyā*) of the Arahatas (*Arhats*). There is no date in this inscription.

1346. Udayagiri Jaina cave (Svargapuragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 15 f., with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 177 f., No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (*lēna*) for the Kāliga (*Kāliṅga*) monks (*samana*) in honour of the Arahamtas (*Arhats*) by the chief queen (*agamahisī*) of [Siri-Khāra]vēla, emperor (? *cha*[*kavati*] ?) of Kaliga (*Kaliṅga*), and daughter of *rājan* Lālaka, great-grandson of Hathisimha (*Hastisiṁha*).

1347. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 6, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (*lēṇa*) of the noble (*aira*) *mahārāja*, the lord (*adhipati*) of Kalimga, Mahāmēghavāhana Vakadēpa-siri (*śrī-Vakradēva*).

1348. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, *Actes Six. Congr. Or. à Leide*, Part III. Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (*lēṇa*) of prince (*kumāra*) Vaḍukha.

1349. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.

Prakrit. The *koṭhā* (?) and *jeya* (?) of Chūlakama (*Kshudrakarman*).

1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II. p. 30 f., with facsimile.

Prakrit. Fragment. Gift of Kama (*Karman*) and Harakhinā (?).

1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 3, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, *Antiquities of Orissa*, Vol. II. p. 31, with facsimile.

Prakrit. The cave (*lēṇa*) of the town-judge (*nagaraakhadaṁsa*) Bhūti.

1352. Udayagiri cave (Jambēśvaragumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.

Prakrit. The cave (*lēna*) of Nāki (*Nāgī*), wife of Mahāmada.

1353. Udayagiri cave (Haridāsgumphā) inscription.—1837 Prinsep, *Journ. Beng. As. Soc.* Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, *Corp. Inscr. Ind.* Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, *Antiquities of Orissa*, Vol. II: p. 30, with facsimile.

Prakrit. Gift of a *koṭhā* and (?) a *je[ya]* (?) by Chūlakama (*Kshudrakarman*).

ADDITIONS AND CORRECTIONS.

I.—NORTHERN INSCRIPTIONS.

12ª. (1354). S. 51.—Anyōr (now Mathurā Museum) Buddhist statuette inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 65.

sa 50 1 g[ri] 3 di . .

Nothing beyond the date has been read.

13. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 48 f., No. A 2, and Plate VIII.

13ª. (1355). S. 31.—Rāl-Bhaḍār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.—1910 noticed by Vogel, *Cat. Arch. Mus. Mathura*, p. 65, No. A 71.

. . *Huvishkasya [saṁ] 30 1 . . . di 20.*

Mixed dialect (?). Fragment. Gift of Khuḍā (*Kshudrā*) and . . . . , the female pupils (*antēvāsinī*) of Dinnā (*Dattā*).

13ᵇ. (1356). Rāl-Bhaḍār (now Mathurā Museum) image inscription.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 92, No. C 28.

Mixed dialect. 'May the Sidha (*Siddha*) be pleased.'

14. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 184, No. Q 1.

14ᵃ. (1357). Mōrā (now Mathurā Museum) image inscription of the time of Kanishka. — 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 109, No. E 20.
. . . . *sya Kanishkasya* . . . . *ētasya purvayē.*
Mixed dialect. Fragment. Records the setting up of the image and mentions Kalavadā, the Māthurī (inhabitant of *Mathurā*).

14ᵇ. (1358). Naugavā (now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 60, No. A 50.
Sanskrit. Fragment. Records the erection of the image at some *vihāra.*

14ᶜ. (1359). Saknā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch Mus. Mathura*, p. 123, No. G 47.
Mixed dialect. Fragment. No name is preserved.

14ᵈ. (1360). Gaṇēsrā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 42.
Mixed dialect. The image of Ulana. The rest is uncertain.

14ᵉ. (1361). Mahōli (now Mathurā Museum) Nāga (?) image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 90, No. C 16.
Sanskrit. [Gift] of Śrī-Aśvadēva, the son of Bhuvana, who has three ancestors (*tripravaraka*).

15. Read 'Kōṭā' instead of 'Kota', and add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 43.

15ᵃ. (1362). Kōṭā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat Arch. Mus. Mathura*, p. 154, No. J 58.
Only the figures 40 8 (?).

16. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Arya-Hāḷakiya (*Ārya-Hāḷakīya*)' instead of 'Arya-Hāṭṭakiya (*Ārya-Hāṭṭakīya*).'

17. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

18. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

19. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 70; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Insert after dedication 'of an image with gods in all directions (*vishudēvā*)', read 'Kōḷ[iya] (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*)', and add: The date is not quite certain. Possibly '*30 5*' is to be read instead of '*sa 5*.'

20. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 80, No. B 71; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kō[ḷiya]' (*Kauṭika*)' instead of 'Ko[ṭṭiya] (*Kauṭṭika*).'

22. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084 f.
Summary. Read 'Kōḷēya (*Kauṭika*)' instead of 'Koṭiya (*Kauṭṭika*).'

22*. (1363). S. 9.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 273, No. 3; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 109 f., No. 3, and Plate I and Plate of Images I; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1086; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 157 f.

—*saṁ 9 hē 3 di 10.*

Mixed dialect. Gift of Grahapalā (*Grahapālā*), daughter of Grahamitra, daughter-in-law of Avaśiri (*Avaśrī*), wife of Kaḷala, at the request of Arya-Taraka (*Ārya-Taraka*) out of the Kōḷēya (*Kauṭika*) *gaṇa*, the Ṭhaniya (*Sthānīya*) *kula*, the Vairā (*Vajrī*) *śākhā*. There is besides an inscription: the female pupil (*śiśinī*) of Arya-Aghama (*Ārya-Aghama*).

23*. (1364). S. 12.—Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 273 f., No. 4; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 110 f., No. 4, and Plate I and Plate of Images II; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 170 ff.

—*sa[ṁ] 10 2 va 4 d[i] 10 1 ētas[y]a purvv[ā]yaṁ.*

Mixed dialect. Fragment. [Gift] of the female lay-hearers (*sāvikā*), the *vaddhaddhinīs* (?), Jinadāsī, Rudradēvā (?), Dāttāgāli (?), Rudradēvasāmini (°*svāminī*), Rudrad . . . , ... dātā (°*dattā*), Gahamitrā (*Grahamitrā*), Rudra . . n. ā, Kumāraśiri (*Kumāraśrī*), Vamadāsī, Hastisēnā, Grahaśiri (*Grahaśrī*), Rudradatā (*Rudradattā*), Jayadāsī, Mitraśiri (*Mitraśrī*) . . . . at the request of Dēvā, the *paṇatiharī*, the sister of Nāndi (*Nandin*), the female pupil (*śiśinī*) of Aryya-Puśila (*Ārya-Pushyala*), the *gaṇin* out of the Kōḷiya (*Kauṭika*) *gaṇa*, the Baṁbhadāsiya (*Brahmadāsika*) *kula*, the Uchēnagarī (*Uchchairnagarī*) *śākhā*.

25. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Koṭṭi]ya (*Kauṭṭika*).'

27. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

28. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1082 ff.
Summary. Read 'Kōḷiya (Kauṭika)' instead of 'Koṭṭiya (*Kauṭṭika*).'

29. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.
Summary. Read 'daughter of the jeweller (*maṇikara*) Khaḷamitta (*Khaḍamitra*)' instead of 'daughter of the Khoṭṭamitta (?), the *māṇikara*', and 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

30. Insert after Kaṅkālī Ṭīlā 'now Lucknow Provincial Museum.'

32. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1082; 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*)'.

33. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 60, No. A 49; 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314. Read 'of the time of [Vā]s[i]shka' instead of 'of the time of . . . . . . shka.'

36. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read '[Kōḷi]ya (*Kauṭika*)' instead of '[Koṭṭi]ya (*Kauṭṭika*).'

38. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 109.

39. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (Kauṭṭika).'

40. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 241, No. 5, and Plate X. The date is to be cancelled.
Summary. Read: Mixed dialect. Fragment. Gift of the monk (*bhikshu*) Buddhadāsa, the companion (*sadēvihāri* ?) of Saṅghamitra (*Saṁghamitra*). The rest is uncertain.

41ᵃ. (1365). S. 43.— Mathurā (now Mathurā Museum) image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 110, No. E 25.
sa[ṁ]vatsara 40 [3 hē] . . . . . . sē pratha . . . .
Mixed dialect (?). Fragment. No name is preserved

42. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'
Date. Read:—*śarasatama(?)-maharajasya Huvikshasya savas[i]rē ashṭapana gri[ṣ]yamasa 3 divisa 2 ēta[syāṁ] purvayāṁ.*

45. Insert after Kaṅkāli Ṭīlā 'now Lucknow Provincial Museum.'

45ᵃ. (1366). S. 48.— Lucknow Provincial Museum Jaina image inscription of the time of *mahārāja* Huveksha.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 274 f., No. 5; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112, No. 5, and Plate I and Plate of Images III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 158 f.
mahārājasya Huvekshasya savacharā 40 8 va 2 d[i] 10 7 ētasya puvāyaṁ.
Mixed dialect. Gift of an image of Saṁbhava by Yaśā, the daughter-in-law of Budhika, grand-daughter of Śavatrātā (*Śivatrātā* or *Sarvatrātā*), at the request of Dhaññāśiri (*Dhanyāśrī*), the female pupil (*śiśinī*) of Dhaññāvala (*Dhanyāvala*) in the Kōḷiya (*Kauṭika*) *gaṇa*, the Bama[dā*]siya (*Brahmadāsika*) *kula*, the Pa(U)chanāgari (*Uchchānāgarī*) *śākhā*.

47. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

48. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Āryya-Hāḷakiya (*Ārya-Hāḷakīya*)' instead of 'Āryya-Haṭṭakiya (*Ārya-Hāṭṭakīya*).'

50. Add: 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 170.
Summary. Read 'of Ayya-Jinadāsī (*Ārya-Jinadāsī*), the *paṇatidharī*' instead of 'obeying the command (*paṇatidharitā*) of Ayya-Jinadāsī (*Ārya-Jinadāsī*).'

51. Add: 1910 correction by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1316, note 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'
Date. Read '*rajya-sa*' instead of '*rajyasaṁ*.'

52. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII, p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 112 f., No. 6, and Plate I.

Date. Read: *mahārājasya dēvaputrasya Huveshkasya savatsarē 50 1 hamantamāsa 1 divas . . . sy. pu[rvā]yām.*

Summary. Read: Mixed dialect. Fragment. Setting up of an image in the Mahārājadēvaputravihāra by the monk (*bhikshu*) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (*upadhyāya*) Saṁghadāsa, and for the welfare of Buddhavarma (*Buddhavarman*).

52ᵃ. (1367). S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 91, No. C 21.

saṁ 50 2 va 3 di 20 5.

Mixed dialect. [Image] of the lord (*bhagavat*).

53. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1086.

Summary. Read 'the Gōḷika' instead of 'the member of the committee (*goṭṭhika*)' and 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

54. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.

Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

55. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69 f., No. B 15, and read 'Sitalāghaṭi' instead of 'Sitalghāti.'

56. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.

Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

57. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239 f., No. 3, and Plate X.

Date. Read '*ētayē purvayē*' instead of '*ētāyē purvāyē*.'

Summary. Read 'the gift of the community of the four classes (*chatuvaṇi saṁgha*) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaihikā (?)', 'Gahabala (? *Grahabala* ?)' instead of 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (*vāchaka*).'

58ᵃ. (1368). S. 71.— Lucknow Provincial Museum spurious Jaina image inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 275 f., No. 6; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 114 f., No. 8, and Plate I and Plates of Images IV and V; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 176 ff.

sa 70 1 va 1 di 10 5 ētaya pūvāyā.

Apart from the date, the inscription is void of sense.

59ᵃ. (1369). S. 74.— Lucknow Provincial Museum Jaina image inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276, No. 7; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 168 ff.

[saṁ 70] 4 gri 1 di 5.

Mixed dialect. Fragment. Gift of Dharāvalā . . . . [at the request of] Arhadāsi (*Arhaddāsī*), the female pupil (*śiśinī*) of the *paṇatidharī* Grahavilā . . . . the female pupil (*śiśinī*) of the preacher (*vāchaka*) . . nadhana out of the Aya-Varaṇa (*Ārya-Vāraṇa*) *gaṇa*, the . . . . . *kula*, the Vajanākarī (*Vārjanāgarī*) *śākhā*, the Aya-Śirika (*Ārya-Śrīka*) [*saṁbhōga*].

62[a]. (1370). S. 77.— Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 38.

saṁ 70 7 gri 4 di [20] asyaṁ purvvayaṁ.

Mixed dialect. Fragment. Records the gift of some monk (*bhikshu*).

62[b]. (1371). S. 77.— Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 20.

saṁ 70 7 gri 4 di 20 5.

Mixed dialect. Gift of the monk (*bhikshu*) Buddhiśrēshṭha, the keeper of vessels (? *bhajanaka* ?), to the community (*saṅgha*) of the four quarters. There is a second inscription which records once more that the pillar is the gift of Buddhiśrēshṭha, the *bhajanaka* (?).

63. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 1, and Plate X.

Summary. Read '(*Dadhikarṇṇa-dēvakulika*)' instead of '(*Dadhikarṇṇa-dēvikulika*).'

64. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 238, No. 2[a], and Plate X.

Date. Read '*va 2*' instead of '*va*.'

Summary. Read 'Dharmmadata (*Dharmadatta*)' instead of 'Dharmmadēva.'

64[a]. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 239, No. 2[b], and Plate X.

Mixed dialect. Fragment. Gift of the monk (*bhikshu*) Dharmmadatta, the preacher of the law (*dharmakathika*), to the community (*saṅgha*) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtedly identical with that of No. 64. It is extremely doubtful whether there was a date in the inscription.

65. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 35.

66. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 116 f., No. 10, and Plate I and Plates of Images VII and VIII.

Date. Read '*hamava*' instead of '*haṇa va*.'

Summary. Read 'Saṁghanādhi' instead of 'Saṁghanadhi.'

68. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 2.

69. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 66, No. B 3.

69[a]. (1373). S. 84.— Mathurā (Balabhadra Kuṇḍ, now Mathurā Museum) Jaina image inscription of the time of *mahārāja rājātirāja dēvaputra shāhi* Vāsudēva.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 276 f., No. 8; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 67, No. B 4, and Plate XI.

—mahārājasya rājātirājasya dēvaputrasya [shā]hi-Vāsudēvasya rājya-sa[ṁ]vatsarē 80 4 grishmamāse dvi 2 di 5 ētasya purvāyāṁ.

Mixed dialect. Setting up of an image of the holy (*bhagavat*) Arhat Rishabha by the daughter-in-law of Bhaṭadatta, the Ūgibhinaka, the wife of Piṇḍi (?), the wife of a village-head man (? *grāmika* ?), and (?) by the wife of Dharasiṁha, at the request of Kumāraka, pupil (*śishya*) of Gamikagutta (? *Grāmikagupta* ?).

73. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 68, No. B 5; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kō[ḷiya] (*Kauṭika*)' instead of 'K[oṭṭiya] (*Kauṭṭika*).'

75. Add: 1905 correction by Smith, *Journ. Roy. As. Soc.* 1905, p. 152; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 117 f., No. 11, and Plate III; 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 154, and read 'S. 99' instead of 'S. 95.'
Date. Read '*—saṁ 90 9 gri 2 di 10 6.*'
Summary. Read 'Dharmadharā (*Dharmadharā*)' instead of 'Dhāmathā (?)' and 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

77. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

78. Summary. Insert 'and' before 'Ārahātas,' and read '*svāvikā°*' instead of '*savāvikā°*.'

81[a]. (1374). Mathurā Museum Jaina (?) image inscription of the time of some *mahārāja*.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 39.
—mahārajā . . . .
Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.

84. Add: 1911 corrections by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

88. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108; 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 272 f., No. 2; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 109, No. 2, and Plate I; and insert after Mathurā '(now Lucknow Provincial Museum).'
Date. Read '*varshāmāsē*' instead of '*varshamāsē*.'
Summary. Read: Mixed dialect. Fragment. Records the setting up of a Bōdhisāta (*Bōdhisattva*).

89. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 240 f., No. 4, and Plate X.

89[a]. (1375). Mathurā (Dhūnsarpārā Quarter, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 64.
. . . . d[i]vas[ē] 30 ēta[sya] . . . .
Mixed dialect. Fragment. Mentions Dēvarakshi[ta] or Dēvarakshi[tā].

89[b]. (1376). Year 1 (?).— Lucknow Provincial Museum coping-stone inscription.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 271 f., No. 1; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 107 f., No. 1, and Plate I; 1912 note by Lüders, *Journ. Roy. As. Soc.* 1912, p. 175 f.

. . . . *rshē* (?) *pratha[mē]* . . . . *vasē 10 1.*

Sanskrit. Fragment. Mentions . . . . the son of Śan . . . ., the son of a Bhārgavī, the grandson of . . . ., the great-grandson of . . namitra, and Pāṁchāliya (belonging to *Pañchāla*). The reading *rshē* is not certain.

89[c]. (1377). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.— 1910 Vogel-Lüders, *Cat. Arch. Mus. Mathura*, p. 74, No. B 31.

. . *vva 90 [7]varshamā 1.*

Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Kōṭēya(*Kauṭika*)-*gaṇa*, the Vaira-*śakhā* (*Vajrī śākhā*). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.

90. Add: 1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'

91. Add: 1873 Cunningham, *Arch. Sur. Rep.* Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'

91[a]. (1378). Mathurā (Bhūtēsar Mound, now Mathurā Museum) railing pillar inscription. —1873 Cunningham, *Arch. Surv. Rep.* Vol. III. p. 21 f.; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 141, No. J 1.

Only the figure 30.

91[b]. (1379). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.— 1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 530 (Plate only); 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 41.

Only the figure 30.

91[c]. (1380). Mathurā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 152, No. J 48.

'Three symbols.'

92[a]. (1381). Lucknow Provincial Museum sculpture inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 118, No. 12, and Plate II.

Prakrit. Fragment. Of the goldsmith (*sōvaṇ[ika]*) Ūtara (*Uttara*), the Gotiputa (son of a *Gauptī*).

94. Add: 1907 note by V. Smith, *Zeitschr. Deutsch. Morgenl. Ges.* Vol. LVI. p. 404 ff.

Summary. Read 'of the *kālavāḷa* Poṭhayaśaka (*Praushṭhayaśas*), the Gotiputra (*Gauptīputra*)' instead of 'of Gotiputra (*Gauptīputra*), a black serpent to the Poṭhayas (*Prōshṭhakas*) and Śakas.'

97. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 3.

98. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 144, No. J 7 and Plate XXII.

Summary. Read '*abhyaṁtarōpasthāyaka*' instead of '*'kā*' (misprint).

102. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 185 f., No. Q 2, and Plate V.

107[a]. (1382). Lucknow Provincial Museum Jaina tablet inscription.—1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 17, and Plate III.
Mixed dialect. Fragment. Records the setting up [of the tablet] by the wife of [Amōgha]datta, a Kotsi (*Kautsī*), for the worship of the Arahaṁtas (*Arhats*).

107[b]. (1383). Mathurā (Kaṅkāli Ṭilā, now Lucknow Provincial Museum) Jaina tablet inscription.— 1894 noticed by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate I, b; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 18, and Plate III.
Mixed dialect. Fragment. Setting up of the tablet of homage (*āyāgapaṭa*) by . . . . the daughter of Dhanamitrā, the daughter-in-law of . . .

107[c]. (1384). Lucknow Provincial Museum Jaina stone-slab inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 159 f.
Mixed dialect. Fragment. Gift of Mitrā, the daughter of Gōśāla.

107[d]. (1385). Lucknow Provincial Museum Jaina image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 16, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 173 ff.
Mixed dialect. Fragment. The request of Āyā (*Āryā*) . . . .ṭ.si, the Adhichchhatrakā (native from *Adhichchhatra*), out of the [Pētivā]mika (*Praitivarmika*) *kula*, the Vajranāgarī *śākhā*.

107[e]. (1386). Mathurā Museum Jaina statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70, No. B 17.
Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (*Dharmamitra*), the daughter of . . . .

107[f]. (1387). Māthurā (Mātā Maṭh, now Mathurā Museum) Jaina statuette inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 70 f., No. B 18.
Mixed dialect. Fragment. Mentions the Koḷika (*Kauṭika*) *gaṇa*, the Vachhalika (*Vātsalika*) *kula*.

107[g]. (1388). Mathurā (Kaṅkāli Ṭilā, now Mathurā Museum) Jaina image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 78, No. B 68.
Mixed dialect (?). Fragment. Mentions Ghō . . . . , the sister of . . . . . .

107[h]. (1389). Mathurā (Kaṅkāli Ṭilā, now Mathurā Museum) Jaina image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 79, No. B 69.
Not read.

109. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, No. 14, and Plate III and Plate of Images III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 156.
Summary. Read 'Prakrit. Gift of Pūśabalā (*Pushyabalā*), the wife of Dhamavaḍhaka (*Dharmavardhaka*).'

113. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image.'

116. Add: 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Aya-Hāḷiya (*Ārya-Hāḷīya*)' instead of 'Aya-Hāṭṭiya (*Ārya-Hāṭṭīya*).'

118. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1083, note 2.

121. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

122. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1084.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

123. Add : 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 69, No. B 14.

124. Add : 1911 correction by Lüders, *Journ. Roy. As. Soc.* 1911, p. 1085.
Summary. Read 'Kōḷiya (*Kauṭika*)' instead of 'Koṭṭiya (*Kauṭṭika*).'

124[a]. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, *Journ. Roy. As. Soc.* 1912, p. 160 f.
Mixed dialect. Fragment. No name is preserved.

124[b]. (1391). Lucknow Provincial Museum image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 160.
Mixed dialect. Fragment. Mentions the wife of [Gh]ṛitakuṇḍaka.

125[a]. (1392). Mathurâ (Kaṭrâ Mound, now Mathurâ Museum) Buddhist statuette inscription.—1908 Vogel, *Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle*, 1907-08, p. 37; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 47 f., No. A 1, and Plate VII.
Prakrit. Records the erection of a Bōdhisacha (*Bōdhisattva*) by Amōhāāsi, the mother of Budharakhita (*Buddharakshita*), in her own *vihāra*.

125[b]. (1393). Mathurâ (now Mathurâ Museum) Buddhist image inscription.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 61, No. A 56.
Not read.

125[c]. (1394). Mathurâ (Galatēsvar Mahādōv Maṭh near Kaṭrâ Mound, now Mathurâ Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 63, No. A 66.
Mixed dialect. Fragment. Records the gift of the [Bō]dhisatva (*Bōdhisattva*) by the female lay-worshipper ([*upāsi*]*kā*) Naṁdā as the special property of the Ŝavasthidiyas (*Sarvāstivādins* ?). Mentions besides a *kshatrapa*.

125[d]. (1395). Mathurâ (Jamālpur, now Mathurâ Museum) Buddhist image inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 120, No. G 10.
Mixed dialect. Sugatapara Buddhadarśava, the meaning of which is doubtful.

125[e]. (1396). Lucknow Provincial Museum Buddhist image inscription.— 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 121, No. 21, and Plate III.
Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhadēva.

125[f]. (1397). Mathurâ Museum railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 147, No. J 21.
Prakrit. Of Jōda (?).

125g. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, *Bulletin de l'École Française d'Extrême-Orient*, Vol. IX. p. 529 (Plate only); 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 157 and fig. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 150, No. J 36.
Prakrit. Dasa, meaning 'ten' (?).

125h. (1399). Mathurā Museum Buddhist railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 153, No. J 52.
Prakrit. Śivara (?).

125i. (1400). Mathurā (Gōpālpur Quarter, now Mathurā Museum) railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 156 f., No. J 68.
Prakrit. Rama (*Rāma* ?).

125j. (1401). Mathurā Museum Buddhist railing pillar inscription.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 145, No. J 13.
Prakrit. Of Saṁghadēva.

125k. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 1; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 31.
Mixed dialect. Gift of the monk (*bhikshu*) Saṅghadēva, pupil (*atēvāsika*) of Vakuḍa.

125l. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 4; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 23.
Mixed dialect. Gift of . . . . . jamitra, the Vojyavaśikā (?), for the gift of health to his companion (*saddhyivikari*) Dharmadēva.

125m. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 2; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177 f., No. P 27.
Mixed dialect. Gift of the monk (*bhikshu*) Bhadra and Bhadraghōsha. Compare No. 125n.

125n. (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 28.
Mixed dialect. Gift of the monk (*bhikshu*) Bhadra and Bhadraghōsha. Compare No. 125m.

125o. (1406). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 33.
Mixed dialect. Fragment. Gift of the monk (*bhikshu*) Buddhamitra (*Buddhamitra*).

125p. (1407). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V p. 238, No. 3.
Mixed dialect. Fragment. Gift of some monk (*bhikshu*)

125^{q}. (1408). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 30.
Mixed dialect. Gift of the pillar-base (*kuṁbhaka*) by Viśvasika Sûśyala together with his wife and his sons.

125^{r}. (1409). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 32.
Mixed dialect. Gift of the pillar-base (*kuṁbhaka*) by the monk (*bhikshu*) Saṅghavarmma (*Saṁghavarman*) and Vaddha (? *Vṛiddha* ?).

125^{s}. (1410). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176, No. P 21.
Mixed dialect. Gift of the pillar-base (*kuṁbhaka*) by the supporters of the Order (? *saṅghaprakṛita*), headed by Bhadraghôsha. There is a second inscription which is probably to the same effect. Compare Nos. 125^{t} and 125^{u}.

125^{t}. (1411). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 25.
Mixed dialect. Gift of the pillar-base (*kuṁbhaka*) by the supporters of the Order (? *saṅghaprakṛita*), headed by Bhadraghôsha. Compare Nos. 125^{s} and 125^{u}.

125^{u}. (1412). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 26.
Mixed dialect. Fragment. Gift of the pillar-base (*kuṁbhaka*) by the supporters of the Order (? *saṅghaprakṛita*), [headed by] Bhadraghôsha. Compare Nos. 125^{s} and 125^{t}.

125^{v}. (1413). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 177, No. P 24.
Mixed dialect. Gift of the supporters of the Order (? *saṁghaprakṛita*), headed by Bhadila (*Bhadrila*). Compare No. 125^{w}.

125^{w}. (1414). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 37.
Mixed dialect. Fragment. Gift of the supporters of the Order (? *saṅghaprakṛita*), headed by Bhaddila (*Bhadrila*). Compare No. 125^{v}.

125^{x}. (1415). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 36.
Not read.

125^{y}. (1416). Mathurâ (now Mathurâ Museum) Buddhist inscription on base of pillar.— 1910 mentioned by Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 39.
Not read.

126. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 176 f., No. P 22.

127. Add: 1909 R. D. Bandyopâdhyâya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 242, No. 8, and Plate XI.
Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamurṇḍata (?). Compare Nos. 128 and 141.'

128. Add: 1909 R. D. Bandyopâdhyâya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 243 f., No. 10, and Plate XI.

Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhapharu (?), the son of Vakamihira. Compare Nos. 127 and 141.'

129. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 178, No. P 29.

133. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 241 f., No. 7, and Plate XI.
Summary. Read 'Mixed dialect. Gift of the monk (*bhikshu*) Buddharakshita, the *bhaṇḍaksha* (?), to the Community (*saṅgha*) of the four quarters.'

135. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 241, No. 6, and Plate XI.
Summary. Read 'Baudhaghōsha (*Bauddhaghōsha*)' instead of 'Buddhaghōsha.'

136. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.'
Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'

137. Add: 1884 Cunningham, *Arch. Surv. Rep.* Vol. XVII. p. 108, No. 3.

139. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 179, No. P 34.
Summary. Add after 'Datta' 'to the Community (*saṅgha*) of the four quarters. [Pillar ?] 37'.

140. Add: 1910 R. D. Banerji, *Ep. Ind.* Vol X. p. 118 f., No. 13, and Plate II; 1912 Lüders, *Journ. Roy. As. Soc.* 1912, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'
Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (*pachana*) of the Kakaṭikas, in the grove . . . . at Śrīkuṇḍa (*Śrīkuṇḍa*), in their own *vihāra*, by the merchants (*vyavahārin*), the supporters of the Order (*saṅghaprakita*) . . . . Sthāvarajātra, Buddharakshita, Jivaśiri (*Jīvaśrī*), Buddhadāsa, Saṅgharakshita, Dhārmmavarmma (*Dharmavarman*), Buddhadēva, Akhila . . . .'

141. Add: 1909 R. D. Bandyopādhyāya, *Journ. Proc. Beng. As. Soc.* N. S. Vol. V. p. 242 f., No. 9, and Plate XI.
Summary. Read: Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.

146. Add: 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 50, No. A 5, and Plate IX.

149a. (1417). S. 24.—Īsāpur (now Mathurā Museum) column inscription of the time of *mahārāja rājātirāja dēvaputra shāhi* Vāsishka.— 1910 Vogel-Daya Ram Sahni, *Journ. Roy. As. Soc.* 1910, p. 1311 ff.; 1910 note by Fleet, *Journ. Roy. As. Soc.* 1910, p. 1315 ff.; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 189, No. Q 13.
—*mahārājasya r[ā]jāt[i]rājasya dēva[pu]trasya shāhēr=Vvāsishkasya rājyasaṁvatsarē [cha]turviṁśē 20 4 gr[ī]shmamāsē chaturtthē 4 diva[sē] triṁśē 30 asyāṁ pūrvvāyāṁ.*
Sanskrit. Setting up of the sacrificial post (*yūpa*) by the Brahman (*brāhmaṇa*) Drōṇala, the son of Rudrila, of the Bhāradvāja *gōttra*, the Mānachchhandōga (?), after having performed a *sattra* of twelve nights.

149ᵇ. (1418). S. 40.—Chhargāon (now Mathurā Museum) Nāga image inscription of the time of *mahārāja rājātirāja* Huvishka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 88 f., No. C 13.
maharajasya rajāttirajasya Huvishkasya savatsara chaturiśa 40 hēmattamasē 2 divasē 20 3 etta purvāyyā.
Mixed dialect. Records the erection of the Nāga, at their own tank (*pushkaraṇī*), by the two friends Sēnahastin, the son of Piṇḍapayya (*Piṇḍapārya*), and Bhoṇḍaka, the son of Viravṛiddhi (*Vīravṛiddhi*).

149ᶜ. (1419). Chhargāon (now Mathurā Museum) stone-slab inscription of the time of some *rājātirāja* [*dēva*]*putra*.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 186, No. Q 4.
. . . . [*ra*]*jati*[*raja*] . . . . [*pu*]*tra* . . . . .
. . . . *purvāyya*.
Mixed dialect. Fragment. No name has been preserved.

150. Add: 1909 Konow, *Ind. Ant.* Vol. XXXVIII. p. 147; 1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 83, No. C 1, and Plate XII.

Summary. Read 'Prakrit. Made by Gōmitaka (*Gōmitraka*), the pupil (*atēvāsin*) of Kuṇika. The rest of the inscription is quite uncertain.'

151ᵃ. (1420). S. 35.—Lākhanū (now Mathurā Museum) Buddhist image inscription of the time of *mahārāja dēvaputra* Huveshka.—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 62, No. A 63.
—*maharajasya dēvaputrasya Huveshkasya saṁ 30 5 hēmata* . . . .
Mixed dialect. Fragment. Only the date has been preserved.

151ᵇ. (1421). Lākhanū (now Mathurā Museum) Buddhist (?) image inscription, probably of the time of *mahārāja* Vāsu[dēva].—1910 Vogel, *Cat. Arch. Mus. Mathura*, p. 122, No. G 38.
—*mahārājasya Vā*[*su*] . . . .
Mixed dialect. Fragment. Mentions the daughter-in-law of . . . ., the . . . . of Sēna.

161. Add: 1910 correction by Vogel, *Journ. Roy. As. Soc.* 1910, p. 1314, and read 'S. 28' instead of 'S. 68.'
Date. Read '*saṁ 20 8*' instead of '*saṁ [60] 8*.'
Summary. Omit 'The date of the year is quite uncertain.'

188. Summary. Read 'Bhadanakaḍiya (inhabitant of *Bhadanakaḍa*)' instead of 'Bhadata-Kaḍiya (pupil of *bhadanta Kaḍa ?*).'

256. Summary. Read 'Gift of the mother of Tāpasī, the Kurarī (inhabitant of *Kurara*)' instead of 'Gift of Kurarī, mother of Tāpasī.'

265. Summary. Read 'Mōrajāhikaṭa' instead of 'Mōrasihikaṭa (*Mayūrasiṁhikaṭa*).'

314. Summary. Read 'the Bha[dana]kaḍ[iya] (inhabitant of *Bhadanakaḍa*)' instead of 'from Bhasikaḍa (?).'

346. Add: 1908 note by Rapson, *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. XLVI f., No. 4.

354. Summary. Read 'Mōrajahikaḍiya (inhabitant of *Mōrajahikaḍa*)' instead of 'Ramōrajahikaḍi[ka] (? inhabitant of *Ramōrajahikaḍa*).'

578. Read 'Plate XXI' instead of 'Plate.'

669. Add: 1910 correction by Venis, *Journ. Roy. As. Soc.* 1910, p. 813 f., No. A; 1910 Fleet, *Journ. Roy. As. Soc.* 1910, p. 815 ff.

670. Add: 1910 Venis, *Journ. Roy. As. Soc.* 1910, p. 814 f., No. B.

684[a]. (1422). S. 13.— Jānkhaṭ stone inscription of the time of *svāmin* Virasēna.— 1900 mentioned by Burn, *Journ. Roy. As. Soc.* 1900, p. 553; 1911 Pargiter, *Ep. Ind* Vol. XI. pp. 85 ff., and Plate.
svamisa Virasēnasa saṁvatsarē 10 3 gishmānāṁ pākshē 4 divasē paṁchamē.
Mixed dialect. Nothing beyond the date has been made out.

920. Add: 1911 Boyer, *Mélanges d'Indianisme offerts à M. Sylvain Lévi*, p. 121-128.

921. Add: 1911 Lüders, *Bruchstücke Buddhistischer Dramen*, p. 41 f.
Summary. Add 'Prakrit.'

921[a]. (1423). Sārnāth Buddhist rail stone inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 1, and Plate XXX.
Prakrit. Gift of the base stone (*ālabana*) by the nun (*bhikhunikā*) Saṁvahikā.

921[b]. (1424). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 2, and Plate XXXII.
Prakrit. Not read.

921[c]. (1425). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 3, and Plate XXXII; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95.
Prakrit. The pillar (*thabha*) of Jaṁtēyikā together with Sihā (*Siṁhā*). Compare No. 921[d].

921[d]. (1426). Sārnāth Buddhist railing pillar inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95, No. 2, and Plate XXX.
Prakrit. Fragment. [Gift] of Jatōyikā together with Bharini. Compare No. 921[c].

921[e]. (1427). Sārnāth Buddhist railing pillar inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66; 102, No. 4, and Plate XXXII.
Prakrit. Not read.

922. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 8.

923. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 70; 103, No. 10.

924. Add: 1908 mentioned by Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 9.

925. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 80 102, No. 7.

926. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVIa.

927. Add: 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 78; 102, No. 6, and Plate XXVI*b*.

928. Read 'Vol. IX.' instead of 'Vol. VIII.,' and add: 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 95 f., No. 3, and Plate XXX.

929. Read 'Vol. IX.' instead of 'Vol. VIII.'

929ᵃ. (1428). Sārnāth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96 f.
Mixed dialect. The property of the teachers (*āchārya*), the Sarvvāstivādins.

929ᵇ. (1429). Sārnāth Buddhist railing inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 96, No. 4, and Plate XXX.
Mixed dialect. The property of the teachers (*āchāryya*), the Sarvvāstivādins.

929ᶜ. (1430).[1] Sārnāth Buddhist railing pillar inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.
Mixed dialect. Fragment. Gift of a lamp (*pradīpa*) by the devout female lay-worshipper (*paramōpāsikā*) Sulakshmaṇā in the Mūla[gandhakuṭi] of the lord (*bhagavat*) Buddha.

929ᵈ. (1431). Sārnāth Buddhist railing pillar inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 97 ff., No 5, and Plate XXX.
Sanskrit. Fragment. Gift of a lamp (*pradīpa*) by the devout lay-worshipper (*paramōpāsaka*) Kīrtti in the Mūlagandhakuṭī.

929ᵉ. (1432). Sārnāth Buddhist image inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 6, and Plate XXX.
Sanskrit. Gift of the Śākya monk (*Śākyabhikshu*) Dhanadēva. Comp. No. 929ᶠ.

929ᶠ. (1433). Sārnāth Buddhist image inscription.—1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 7, and Plate XXX.
Sanskrit. Gift of Dhanadēva. Compare No. 929ᵉ.

929ᵍ. (1434). Sārnāth Buddhist image inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 99, No. 8, and Plate XXX.
Sanskrit. Gift of Kumāragupta.

929ʰ (1435). Sārnāth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 12, and Plate XXXII.
. . . *māgha di 30.*
Sanskrit (?). Fragment. No name has been preserved.

929ⁱ. (1436). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89; 103, No. 13, and Plate XXXII.
Sanskrit. Records that Śīlayaśas caused to be made the image of Buddha, the Ādityabandhu.

[1] The inscriptions Nos. 929ᶜ to 929ᵐ are later than A.D. 400, but have been included on account of the similarity of the tenor of them with the earlier votive inscriptions.

929j. (1437). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII.
Sanskrit. Fragment. Records the gift of some Śākya monk (*Śākyabhikshu*).

929k. (1438). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII.
Sanskrit. Fragment. Records the gift of Dharmasiṁha (?).

929l. (1439). Sārnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 16, and Plate XXXII.
Not read.

929m. (1440). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 90; 103, No. 17, and Plate XXXII.
Mixed dialect. Gift of the Śākya monk (*Śākyabhikshu*) Buddhapriya (*Buddhapriya*).

929n. (1441). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 18, and Plate XXXII.
Sanskrit. Gift of the devout lay-worshipper (*paramōpāsaka*), the chief of the district (*vishayapati*) Suyāttra.

929o. (1442). Sārnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 19.
Not read.

929p. (1443). Sārnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 20.
Mixed dialect. The Buddhist creed.

929q. (1444). Sārnāth Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 21, and Plate XXXII.
Mixed dialect. The Buddhist creed.

929r. (1445). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 81; 103, No. 22, and Plate XXXII.
Sanskrit. Gift of the Śākya monk (*Śākyabhikshu*), the elder (*sthavira*) Bandhugupta.

929s. (1446). Sārnāth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, *Arch. Surv. Ind. Ann. Rep.* 1904-5, p. 103, No. 23, and Plate XXXII.
Sanskrit. Fragment. No name has been preserved.

929t. (1447). Sārnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 9, and Plate XXX.
Mixed dialect. Fragment. Of the Śākya monk ([*Śākyabhi*]*kshu*) Vōdhishōṇa (*Bōdhishēṇa*).

929u. (1448). Sārnāth Buddhist rail post inscription.— 1909 Konow, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 100, No. 10, and Plate XXX.
Sanskrit. Fragment. The lamp (*pradīpa*) of the devout lay-worshipper ([*paramōpā*]*saka*) Bhavarudra.

937a. (1449). Kasiā stone inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 61 f., No. 1.
Prakrit (?). Fragment. No sense has been made out.

937b. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, *Arch. Surv. Ind. Ann. Rep.* 1906-7, p. 62, No. 2.
Sanskrit. Gift of the Śākya monk (*Śākyabhikshu*) *bhadanta* Suvira. The work of Dinna (*Datta*).

958a. (1451). Rājgir image inscription.— 1909 mentioned by Marshall, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 106.
Fragment. Not read.

959. Add: 1909 Bloch, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 98, note 1, and read 'Rājgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbhāndār) Buddhist.'
Summary. Read 'Vairadēva' instead of 'Vīradēva.'

II.—SOUTHERN INSCRIPTIONS.

964a. (1452). Year 52.— Andhau stone inscription of the time of *rājan* Rudradāman.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.; 1910 D. R. Bhandarkar, *Journ. Bo. Br. Roy. As. Soc.* Vol. XXIII. p. 68.
Rājñō Chāshṭanasa Ghsamōtikaputrasa rajñō Rudradāmasa Jayadāmaputrasa varshē dvipaṁchāśē 50 2 Phaguṇabahulasa dvitiyaṁ 15 2.
Mixed dialect. Nothing beyond the date has been read. There are four copies of this inscription.

964b. (1453). Year 114.— Andhau stone inscription.— 1909 mentioned by Konow, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 166 f.
Said to be dated in the year 114, the 12th day of the bright half of Jyeṣṭhāmūla.

987. Summary. Read 'the son of Ā[ṇada] (*Ānanda*)' instead of 'the son of Ā . . . . .', and add 'Compare No. 1024.'

1205a. (1454). Amarāvatī Buddhist coping-stone inscription.— 1909 mentioned by Rea, *Arch. Surv. Ind. Ann. Rep.* 1905-6, p. 117, and Plate XLVIII, No. 1.
Prakrit. Fragment. Gift of a slab (*paṭa*) by Tukā, the wife of Budhi(*Buddhi*), son of the householder (*gahapati*) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.

1220. Summary. Read '[Chhada]kicha' and '*Chhandaka*' instead of '[Chada]kicha' and '*Chandaka*'.

1223. Summary. Add 'Compare No. 1263.'

1230. Summary. Read 'hall for practising religious exercises (*padhānamaḍava*)' instead of 'chief pavilion (? *padhānamaḍava*).'

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

INDEX OF PERSONAL NAMES.[1]

A

[1] Abbreviations:—*B.*=*Buddhist*; *Br.* = *Brahmanic*; *J.* = *Jaina*. If the name of the same person or the same *kula*, *śākhā*, etc. occurs in two different forms, references are given under both forms. If it occurs in more than two different forms, all the forms are enumerated under the form that appears first in the Index, and references to this form are given under the other forms. The figures refer to the numbers in the List. Figures separated by a semicolon refer to different persons.

D

L

M

O

P

INDEX OF GEOGRAPHICAL NAMES.[1]

A

B

C

[1] An *a* (*adjective*) means that the word is an adjective derivative from some geographical name, denoting 'inhabitant of', 'native from,' etc. References to the etymon are added whenever this occurs in the list.

M

INDEX OF MISCELLANEOUS TERMS.[1]

[1] The words are given under their Sanskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.

G

H

LIST OF FIND-PLACES.



CALCUTTA : PRINTED BY SUPDT. GOVT. PRINTING, INDIA, 8, HASTINGS STREET